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ERRATA.

Page ii, line one, instead of "he" read "hell."
" ii, line two, instead of "tower" read "tear."
" xii, line seventeen, instead of "it by" read "taught it BUT by."
" xii, line thirty-three, instead of "since it" read "since it is discovered."
" xvii, line thirty-three, instead of "p. 26" read "p 16."
" xix, line fifteen, instead of "o" read "of."
" 47, line thirty-eight, instead of "o" read "of."
" 121, line sixteen, instead of "washed" read "washing."
" 126, line eleven, instead of "bore" read "bare."
" 127, line eight, instead of "tw" read "two."
" 135, line thirty-three, instead of "either the Bible" read "either in the Bible."
" 141, line nine, instead of "he" read "Peter."
" 141, line forty, instead of "owned" read "opened."
" 146, line seven, instead of "come" read "came,"
" 146, line eighteen, instead of "Lanctantius" read "Lactantius."
" 149, line eight, instead of "traitors" read "testator."
" 153, line fourteen, instead of "garments" read "raiment."
" 157, line thirty-two, instead of "man first" read "manifest."
" 158, line sixteen, instead of "Paul said" read "Paul saw."
" 161, line twenty-two, instead of "Jews" read "Jesus."
" 162, line twenty-eight, instead of "disdaineth" read "disannuleth."
" 171, line twenty-nine, instead of "application" read "affliction."
" 223, line thirty-one, instead of "grown" read "ground."
" 225, line twenty-one, instead of "unaltered" read "unalterable."
" 225, line twenty-six, instead of "save" read "saw Christ."

INTRODUCTION

TO

The Way to God.

The old ship of Zion having long weathered the storm, is now making for the harbor; the sweet fields of Eden are almost heaving in view: already Mount Zion in resplendent glory, is seen towering high. Tell the King's daughter, with all the royal family, that we are almost home. The Father's son will meet us at the landing with the King's chariot, to take us to the glorious city. See that all are ready for the royal reception: Are they clothed in white: can they sing one of Zion's songs as we near the landing: are your lamps well burning: are your vessels filled with oil: do you see the sun bending low? Know you not, that before the glorious morning dawn, we have to pass the dark and gloomy night of a heavy trial yet? But keep on board, have faith in God. The old ship of Zion will land us safe: but hear how she groans as she presses through the rugged rocks, her sails are all tattered and torn by the heavy balls from the infidel band, which are pouring in so thick and fast. With threatening ruin, the rising tide of unbelief, presses hard upon us now: yet, in spite of all, a few homeward bound, against wind and tide and storm, love the old way of Zion yet, even the way Jesus went, for this side of Father's house we have no home.

We have counted the cost, Christ paid the price: we are decided now to see the Lord, to enter the city of our God: then deter me not by opposing powers. "Through flood and flame, if Jesus leads, we will follow where He goes: hinder me

not, shall be my cry, though earth and he oppose." But that which caused the falling tower, when you saw me weep, was that in the dark streets of Babylon, we lost the way that Jesus went, the royal way of the Cross: with earnest anxiety we enquired for the old way, but were rebuked by those who prefer the new. The loss of friends made us sad, but where Christ is not, I can not stay. In search of truth, we toiled hard, both night and day, but found it not: for the King of Babylon had "cast" it "down . . to the ground:" "yea he magnified *himself* even to the Prince of the host:" for "both the Holy [*Prince*] and the host, are trodden under foot:" which, when Daniel saw, he "fainted and was sick:" and well he may, to see those who claim to know the Lord, tramp "under foot the Son of God:" by counting "the blood of the covenant, wherewith" men in Paul's day, "was sanctified an unholy thing," for if instead of Christ's "blood of the new covenant," which He gave "for the remission of sins," men prefer the old heathen idea of water baptism (p. 140): have they not in this "counted the blood of the covenant . . an unholy thing?" We have on page 159, noticed that the literal blood of Christ, was the blood of no covenant, which, for Paul's "blood of the covenant," limits us to that, of which Jesus said, "This is my blood of the new covenant." Therefore, if we can prove Paul correct in supposing that men, in his day, "was sanctified," neither by an immersion in water, nor the literal blood of Jesus, but by Christ's "blood of the covenant," we can thus find "the truth," which Daniel saw "cast down;" and all that is necessary to prove Paul correct in this, is to prove that Peter was not mistaken in supposing that Christ "suffered for us," not as a substitute, to shield us from the bloody cross, but "leaving us an example, that ye should follow his steps." And the proof that Peter is correct, is, that substitution is not only dishonoring to God, but making faith void, destroys the whole gospel plan of salvation.

To settle the question, if Christ the great teacher, whom God sent, to give us light, may be heard, He, against those who "cast down the truth to the ground," decides in favor of Peter and Paul, for without one word about His literal blood of the cross, He "for the remission of sins," limits us to the figure (p. 166,) and that only, for as the words "This is the

Son of God" to the exclusion of all others, limits us to Christ; so His words saying, "This is . . for the remission of sins," to the exclusion of everything else, limits us to His "blood of the new covenant." Therefore with those who can receive the word of Christ, the question is settled now." But if you can receive the word of neither Paul, Peter, nor Christ, turn to page 214, and you will discover that if Christ "came not to destroy the law or the prophets, . . but to fulfill;" even the Son of God himself could not have given man the liberty of wateer baptism, "for the remission of sins." But since A. D. 540, the church having ceased to use that which Jesus gave "for the remission of sins," have been using that which He could not have given. Then have we not found "the truth" which Daniel saw "cast down," page 220.

If you think it possible that the literal blood of Christ, without the use of the figure, can cleanse you from sin, turn to page 158 and tell me now, you, who claim to drink the blood of Christ: "Did you ever do this by faith, without the figure? No. Then, according to the same rule, if Christ has limited the "remission of sins," to the figure of His blood, can we, by faith, obtain the "remission of sins," without the figure. No. If, without the use of the cup that Jesus gave, you cannot "show the Lord's death till he come," according to the same rule, without the use of that He gave "for the remission of sins," there "is no remission." Then is not the truth "cast down."

Christ's "blood of the new covenant . . is . . for the remission of sins," but "the communion" of saints is not (p. 161), which you admit, for, to the exclusion of sinners, you give the cup only to those who claim to be free from sin; and in this you are in good company, for Paul would not suffer the unclean to drink of it, (p. 156.) Indeed, Christ sending out Judas (p. 160,) gave it only to those who were "clean every whit," a clear proof that the original design was not for the communion of saints, for, though Christ gave it only to the few that had no sin, He, as if to say, that it was not for them, told them plainly that it is "for many, for the remission of sins:" for having come to fulfill the law, He must, in keeping with the law, bring in the "blood . . for sin" before "Jesus . . suffered without the gate." But see this made clear on page

161. In the figure, the "blood was "brought in . . for sin." In the anti type, Christ tells us plainly that it is "for the remission of sins." In "the figure of the true," the law which Christ came to fulfill, the "blood . . for sin" was in every case "sprinkled," and so, far, from being in a single case drank, the positive law is, "ye shall eat the blood of no manner of flesh," (p. 173.) Therefore, if "easier for heaven and earth to pass, than one tittle of the law to fail," this is as clear and positive as if Christ had said that the reason why He told them to drink it, was to fulfill the law, by bringing into the church of God, that, which "for the remission of sins" is to be sprinkled, and not drank: and so both Peter and Paul understood it, for Paul called it "the blood for sprinkling," and Peter the "sprinkling of the blood of Jesus Christ:" not the literal blood, for that was not "the blood for sprinkling," neither was that ever sprinkled.

Indeed, if "one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Christ's words, saying "this is my blood of the new covenant," is in substance to say, this is my blood for sprinkling, for in the law which he came to fulfill, the one only way, "the blood of the covenant" was ever used, was that of sprinkling it upon all the people," (p. 162.) Therefore, if Christ truly said, that He came not "to destroy the law . . but to fulfill," there is not wisdom enough on earth to make it appear even possible that the "blood of the new covenant" proper can be for drinking, for though to fulfill the law, by bringing in the "blood . . for sin," before, "Jesus . . suffered without the gate." Christ must say to the eleven: "Drink ye all, of it;" it is improbable in keeping with the law, that the real design of the "blood of the new covenant" can be for drinking, but is "for sprinkling," and that "for the remission of sins," which the drinking never was, therefore, using the cup only as a memorial (p. 170.) No sacred author has ever claimed to drink the "blood of the covenant:" for the literal reading of both Luke 22:20 and 1 Cor. 11:25, is "the new covenant into my blood:" which to the reverse of drinking, or taking the "blood of the new covenant" into us. The idea is that of going into the blood, for in no other way can we go with Jesus "through the blood of his cross." In Mark 1:5 the Greek word "into" is every letter the same as in both

Luke and 1 Cor. 11:25. Therefore, if the sacred authors have in each case employed the proper word to convey the proper idea, it is as ridiculous to think of drinking the "blood of the new covenant," as that of the river Jordan. But for the proof that, though we drink of the cup, as a memorial, we do not drink the "blood of the new covenant," see p. 162.

Now I appeal to the wisdom of the wise, and ask not as to what is the popular theory of men, but judge ye what I say, and tell me now. If God's sacred authors really mean what they say, is not every honest lover of the truth, who is willing to take the Bible for his rule of faith, compelled to admit that Christ gave the "blood of the new covenant," to be sprinkled, and that for "the remission of sins?" And is not this the truth which Daniel saw "cast down?" Saith the Lord: "I am . . the truth." And if his great mission to the world was to take "away the sin of the world," how could either men or angels more completely "cast down the truth to the ground," than to tear from the church of God all that Jesus ever gave "for the remission of sin?" Christ promised the apostles, saying: "Whosesoever sins ye remit, they are remitted." But all that He gave them "for the remission of sins," was His "blood of the new covenant," which, to the exclusion of the literal blood of the cross, limits us to the figure: and so Peter understood it, for he declared that the "figure . . *even* baptism doth . . now save us." And the proof that Peter is correct in this, is clear: for on the day Jesus died, there was no remission: but when they came to Peter's "figure . . *even* baptism," the sins of the three thousand were washed away in one day, but not without the figure, for it is not water but the "blood of Jesus Christ that cleanseth us from all sin:" not the literal blood, for that making faith void, would limit the remission of sins to the day on which Jesus died. But Christ has limited the "remission of sins" to the figure of His blood, which proving fatal to substitution, offers salvation only on the condition of obedience to the faith which proves Peter correct in claiming that the "figure . . *even* baptism doth . . now save us." But the clearer proof of this, is the baptism of Paul, for which see p. 225.

We have noticed that Christ never authorized the apostles to use water baptism "for the remission of sins." Indeed, as

noticed on p.214, He having come to fulfill the law and the prophets, He could not have given water baptism "for the remission of sins," but He did give His "blood of the new covenant," saying plainly: "This is . . for the remission of sins," and in one day the apostles baptized three thousand "for the remission of sins." But now the question, were their sins remitted by open rebellionto the God of Israel? or was it by honoring Jesus with the use of that which He gave "for the remission of sins?" I say rebellion; for water baptism "for the remission of sins," is the old heathen custom (p. 140,) which neither Christ nor His apostles could have taught without open rebellion to the God of Israel, whose positive commandment is: "Learn not the way of the heathen."

If we should give honor, to whom honor is due, water baptism, "for the remission of sins," is in honor to the heathen, whose invention it is. But the figure of Christ's blood, crowns the Son of God with honor: for this received its origin, not with the heathen, but with Christ. And Paul honored Christ for he obtained "forgiveness of his sins:" not by an immersion in water, but "through His blood," (Eph. 1:7.) Not the literal blood, for through that he could not pass; but the figure which he in two ways distinguished from the literal. First, by calling it the "blood of the covenant," which the literal blood was not, (p. 162;) second, by calling it the "blood for sprinkling," which the literal blood was not. Therefore, if the sacred authors mean what they say, the apostolic mode of baptism is clear. But Paul thought that there would come a "falling away," and Daniel saw the truth "cast down." Indeed, John discovered that all "worshipped the image of the beast," (p. 222;) for the true worship of God "is taken away," (Dan. 8:11;) and not only "the host," but even "the Prince of the host . . trodden under foot." Now I see why in all Babylon, or among all that was not "cast down," I could not find the truth; but when I saw that they had "trodden under foot the Son of God," I took Paul's advice, saying: "Let us go forth therefore unto Him without the camp, bearing his reproach." Then in that sweet voice, I heard Jesus say: "Learn of me," "I am the way." And now of men I learn no more: for this is He of whom the Father said: "Hear ye Him; and He has told me plainly now, saying: "I am the light of the world," which

makes me rejoice to know, that I shall walk the dark streets of Babylon no more.

"Without faith, it is impossible to please . . God." But if I have faith to believe the word of His Son, I can walk in darkness no more, for He has promised me faithfully now, saying: "He that followeth Me, shall not walk in darkness;" and to seal His promise sure, I, in the strictest literal way possible for either men or angels, went with Jesus "through the blood of his cross." And, can I in this, the only form of baptism that Jesus ever gave, be in darkness now? Stop, do not go to twisting round, come out plainly like a man, and tell me now: Can you dare to give my God the lie? If you believe me not, as to the way of obtaining the "light of life," and avoid the darkness of death, turn to John 8:12, and read it there. Now tell me honestly, can you, without charging Christ with an untruth, admit it even possible for the willing and obedient, who "follow the Lamb whithersoever he goeth," to be in darkness now?

Do you claim to follow Christ? But in what? Not in baptism; for Christ "made peace," not through an immersion in water, but "through the blood of his cross." And His law is not go, but "come," follow thou Me. But, if despising the way of the cross, you, to the dishonor of God, rejecting all that His Son ever gave "for the remission of sins," prefer what you found in Babylon, where the truth is "cast down," how, can you claim the promise that you "shall not walk in darkness?"

Saith the Lord: "I am the light of the world, he that followeth Me shall not walk in darkness." Therefore, to those who go with Jesus in the way of the cross, the light is clear. To claim that it is not, is dishonoring to God, in that He sent His Son to give us light. Which light being promised on the condition of obedience, is withheld only from those who obey Him not. Therefore, as the same cloud that gave light to Israel, was darkness to the Egyptians, so it is now: for, though the promise is that "at evening time it shall be light," those who "love darkness rather than light," have their choice yet, for if to "the true light," even the express word of Christ saying: "This is . . for the remission of sins," you prefer water baptism, you have your choice; which, water baptism

for the remission of sins, is darkness; not only in that Christ taught it not, but also in that it is an old heathen custom which received its origin in the pagan land of darkness, and is at war against Christ; for, in preferring the way of the heathen, to that of going with Jesus "through the blood of His cross," you do not only reject "the true Light" of God, but to make the clean sweep, you have rejected all that Christ ever gave "for the remission of sins." Indeed, as a sword drawn against the Son of God, that heathen custom which you prefer to that which Jesus gave "for the remission of sins," makes it impossible, for Christ within the pales of your church, to fulfill either the law or the prophets (p. 178,) though He promised to fulfill both. If, in claiming to be a christian, you can thus wage war against the Son of God, He well said: "If the light that is in thee be darkness, how great is that darkness?" But if your god be custom, and your faith only an assent to popular opinion, the darkness being impervious to the light of the gospel, your war against Christ will continue, for those who "cast down the truth" prosper now. But read Acts 13:41.

In the Bible the light is as clear as the sun in its noon-tide glory, and all that is necessary to enable us to see it now, is to become reconciled to God. And the proof is, that as soon as the way of our own choice is given in exchange for the will of God, and the dark veil of tradition is torn from our eyes enough, to enable us to take the Bible, the whole Bible, and nothing but the Bible, it is discovered that in all the book of God, there is nothing clearer taught, than the necessity of going with Jesus "through the blood of his cross;" for this is not only taught in the law, (p. 214,) in the prophets, (p. 180,) and in the gospel, (p. 206;) but Christ has promised to fulfill both, the law and the prophets, which He cannot do until His people come out of Babylon enough to come like Paul to "the blood for sprinkling," for without the use of that which Jesus gave "for the remission of sins," it is impossible that Christ can fulfill either the law or the prophets, though He has positively promised to fulfill both. And if men, as counting "the blood of the covenant . . an unholy thing," cannot humble themselves enough to suffer Christ to do that which He has promised to do; well did Jesus say: "This is the condemnation that light is come into the world, and men love darkness

rather than light." And you know that you do like the old pagan darkness of water baptism for the remission of sins, better than you do that which the true light of God, even Christ, gave us "for the remission of sins."

Christ himself has become our light, even "that true Light which lighteth every man." Therefore, the trouble is not the want of light, for we can all see, and do well know the way Jesus went, and though "you love darkness, rather than light," you cannot deny it; for you are compelled to admit that He said: "Follow thou Me." And His promise is: "he that followeth Me shall not walk in darkness." Therefore, even the world, before whom we ought to shine as light, can now see and know that the only trouble with you, is your great aversion to the way of Christ, or that of going with Him "through the blood of his cross;" for you know that it is easier to move the world, than to follow Jesus where He did not go. And yet, without a blush, you tell the people that you follow Christ, even in that which all can see, and know that you, leaving the way that Jesus went, prefer your god of custom, or that which our fathers borrowed from the heathen. Before the truth was unveiled, you could pass unnoticed, but with the clear light that now shines, you stand exposed, your choice of darkness can be concealed no more; for all can now see and know that the great difficulty is not the want of light, (for that is as clear as the sun at its noon-tide glory,) but is that "the straight gate," the "narrow way," tries men's souls. Insomuch, none but men of war can go with us now: for none but those, who at the sacrifice of all, can lose their lives for Christ's sake, can, in the true spirit of the gospel, go with Jesus "through the blood of His cross." Many were with Christ until He came to the cross. "Then . . all forsook him and fled." And so had I many warm hearted friends, so good and kind, that went with us until we came to the cross; but where are they now? Before I left Babylon to go with Jesus "through the blood of his cross," I could boast of more than a hundred homes; but who will now loan a pillow on which to rest my head? Then, is not the word of Jesus, as much despised now, by those who claim to be His people, as He was when "He came unto his own, and his own received him not."

But I will be a burden to them no more, for with me the war will soon be over; I share a place with Christian martyrs now; for it was in defense of the truth of God, that I in the house of my friends received that painful wound which broke my heart. They loan a pleasant smile, spread a feast, and invite us in, if we go with them in the broad way which all love so well; but draw the sword and turn us out, if we mention the narrow way, the way of the cross, the way Jesus went. But we will not stop to speak of this now, I only wish now, before I fall, to say: let another fill my place, send him soon, for weak and faint, I am in pain to lie down. The sword drawn by my best friends, has reached my heart; the warmth of love made it a tender part; the bleeding wound, torn too deep, cannot be stopped; my sinking frame is growing weak; that which steals upon me so, it whispers low, but tells me now, that I soon shall be from every sin and bondage free. But I have asked the Lord, if this be His work, to give me strength to finish this book, to unveil to those "the light of life," who for my labor of love, reward me with the pain of death. But even this I would not exchange for the old songs of Babylon again, for they have ceased to be the songs for me. The songs of Zion to me are sweeter now, even the song of Paul, saying: "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." But if now my work is done, before my all of strength shall fail, I dedicate it to my Father's children, as the means through which I may reach them when the sound of my voice they hear no more; and this hand which holds my pen shall rest with me where Jesus slept, until He, who has the keys of death, bids me rise to see the work this book has done.

But, when in defence of the truth of God, you see me on the battle ground no more, tell those who enquire for me, that I died at my post; for, though in the very heat of the battle, those who should, like men of war, have stood firmly by my side, to lend me aid, as at the cannon's roar they all forsook me and fled; yet you saw, and bear me witness now, that I stood firm, immovably fixed at my post. For, though left alone, and that under the terrific fire of the heavy artillery which my own brethren, once so kind, turned upon me, if I dare to

speak of the narrow way of the cross, the way Jesus went to God; for, before I could scale the walls of Babylon, war was declared, and the heavy balls of a dreadful fire was pouring in upon me. But in spite of all, if my captain never lost a battle, I resolved, as heedless, both of the musket shot and cannon roar, to keep an eye fixed on Him all the time, and now I see the glorious reward for the strictest obedience to His every command. For when He saw me disabled, sick at the heart, and in pain to lie down, knowing as He did, that it was for Christ's sake that I fell, He now took the battle in hand, and I am glad He did, for now I see, that when, being disabled, I could do no more. He achieved for me the most glorious victory ever won since Paul fell at Rome. For, though my friends are lost, "the truth" is found, even the glorious truth of God, the gospel plan of salvation through Christ, which Daniel saw "cast down . . to the ground," and "trodden under foot," until now (p. 219,) when once more, again, in spite of all opposing powers, we unfurl the glorious gospel banner which has so long been trailing in the dust, that no longer being under the curse of preaching a gospel which Paul preached not, we may honor God by preaching the gospel of Christ, over which I rejoice now, and when Jesus comes, my rejoicing shall be prolonged until the ceaseless wheels of eternal ages no longer roll on.

That, over which I rejoice, is to find the form of baptism which Jesus gave, the one only form that can be observed in honor to Christ; and the proof, that the first Christians observed no other, is that it is the one only form found, either in the Bible or history: before the introduction of infant baptism in A. D. 253. But the oldest form now in use cannot be traced to a date earlier than the year 470, but even this is only in part. The oldest full form is that used by the Baptists and others, no trace of which can be found, neither in the Bible nor history, before the year 1,522. Then did not Daniel truly say, they "cast down the truth to the ground?" But as noticed on p. 228, the same Daniel informs us, that at the time of the end, fixed by the 2,300 years to 1,875, the Prince of princes" shall again "be justified;" and true, for we now justify Him, by restoring to the church that which He gave "for the remission of sins." I had often thought it strange

that neither Christ nor the apostles give us the form of baptism: but now I see that the reason why I thought they had not, was that of all the forms now in use, not one can be found in the Bible: for now I see that in all the Bible there is nothing clearer taught than Christ's form of baptism, the royal way of the cross: through which Jesus went to God, saying "Follow thou me." That is in the figure, for the figure . . *even* baptism doth . . now save us." And on p. 214 we noticed that Christ could have given no other, for He came to fulfill the law and the prophets; but if we go not with Jesus "through the blood of his cross," it is impossible for Him to fulfill either. And that in which I glory, is, that without taking a single step in the dark: we can give a plain thus saith the Lord, for all we claim. Therefore, to condemn what we have now, is to condemn not me but Christ, for though new to me, and strange to you, I received it not of men, for they have it not, "neither was I taught it by the revelation of Jesus Christ."

There has long been a controversy in Zion: The dispute, the mode of baptism: for as noticed on p. 213, the question presented two sides, which caused the war: for, instead of going to the Bible to see what Jesus gave, each one was going to the Bible to defend what they had. Those, whose choice was sprinkling, could find it there; while those who preferred immersion, could make it as clear, which kept up the continual fight. But to those who are willing, at the sacrifice of all, to come home to the old family Bible, the war is over now: for, since the truth is unveiled to those who receive the word of the Lord, it is now discovered that there is but one side: for the law and the prophets, the gospel and the apostles, all speaking the same thing, leaves no room for war now: I mean with those who are willing to take the Bible, the whole Bible, and nothing but the Bible. For since it discovered, that all of God's sacred authors speak the same thing, the only point of controversy now, is, as to which shall we have; the word of the Lord, or the way of our own choice; for we have now unveiled the full form of the one only baptism that Jesus ever gave, or the apostles ever taught. Therefore, the only form that ever has, or ever can be observed in honor to Him whose law is "Follow thou me," "Do as I have

done:" for the silence of the apostles, as to any other form of baptism, makes it impossible that any other can be in honor to Christ. Therefore, we are now no longer under the necessity of wading through the many volumes of dark history, to see what other people understood Jesus to mean: for their guess-work is our rule of faith no more: for now we have a higher authority, not only the express word of the Lord, but the whole Bible, the law, the prophets and the gospel: for all speak the same thing as to the baptism of Christ, and all the wisdom of man can not make either of them teach any other. Therefore, as noticed on p. 97, "the wayfaring men, though fools, shall not err therein:" for it makes no difference as to how much we despise the way of the cross, or prefer an immersion in water, there is not gold enough on earth to bribe the unyielding way of "our schoolmaster" to take us round another way, or take from the door-posts the blood through which Israel had to pass to come to the lamb, the type of "Christ, our passover." Neither is there wisdom enough on earth to make men of reason believe, that in keeping with this figure, it is possible that we can come to Jesus, either through an immersion in water, the baptism of the Holy Spirit, or in any other way but through the blood of the Lamb, "even Christ, our passover." Therefore, to persuade others to leave the dark and conflicting opinions of men, and come home to the old family Bible, the true protestant platform, is my reason for writing this book: for, as noticed on p. 212, no true protestant can fight or be at war with each other now.

But finding so many that prefer history to the Bible, we may give enough history here, to prove that before the "host . . by reason of transgression . . cast down the truth to the ground:" all of the faithful did go with Christ "through the blood of his cross." But having spoken of this in full, and traced it down to A. D. 398, referring the reader to that, we may be brief here and only mention that Augustine, by reference to the way Moses sprinkled "the door-posts," makes it impossible that there can be a mistake as to what he meant by "the sign of the cross," and then tells us plainly that "ALL Christian people are thus signed." Therefore, on p. 137 we asked the question 'If from the day that Jesus was

nailed to the cross, down to the year 398, "ALL Christian people," in honor to God, went with Jesus in that figure or form of baptism which Augustine called "The sign" of His "passion, and . . Cross," who, since that time, has been authorized to invent other forms of baptism, so dishonoring to Christ as to know no form of "the cross?' "

Tertullian tells us plainly that it is into "the Lord's passion . . we are baptized," (p. 119,) for after the immersion in the name of the Father," he adds, "We have indeed besides, a second washing itself also one, to wit: that of blood. Whereof the Lord said, I have a baptism to be baptized with, when He had been already baptized; for He had come by water and blood," (p. 120): and as noticed on p. 127, the faithful, those who follow the Lamb, were baptized "everyone in his own proper blood." Therefore, if this "anonymous writer told the truth, and no lie, then down to the year 256 all true Christians were baptized in Christ's "own proper blood" of the new covenant, of which Jesus said, "this is . . for the remission of sins." Therefore, all like Paul come "to the blood for sprinkling." As noticed on p. 135, this is again confirmed by Ephraim, the Syrian, who wrote at the year 350. To give his own words, he said: "The cup He gave, the draught was small, but very great was its strength, so that there is no stint thereto," for with it "the first-born clad himself." Here, to the reverse of drinking, the idea is that of clothing. The same idea taught by Christ, saying "This cup is the new covenant into my blood," for the new covenant is sealed, not by drinking, (p. 162,) but by going with Jesus "through the blood of his cross."

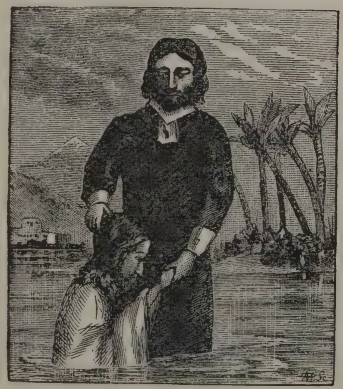
We refer to history only for the benefit of infidels, or those unbelievers, who, for the want of faith in God, can not receive the Bible, and that only as a sufficient authority, or cannot venture upon the word of Christ, for if I have faith to believe that Jesus told the truth when He promised, saying, "He that followeth me, shall not walk in darkness," I have no use for history now; for all I want, is "the light of life," which being promised on the condition of obedience: why should I prefer it on the condition of disobedience? If there has "come a falling away," even if I find it in history, I do not know how to distinguish it from the inventions of men. Indeed, on p.

63, we noticed that during the first six hundred years there were 25 modes of baptism in use, then how can I from history learn to know which was the original one? But this I know, that even if I find the truth in history, it will be by disobedience to Christ, for He said: "Learn of me." Indeed, it is dishonoring to Christ to leave Him to go to men, for He did not only say "I am the light of the world," but said plainly, "He that followeth me, shall not walk in darkness, but shall have the light of life." Therefore, for the convenience of those who, supposing that He told the truth, have faith enough in His word to leave the dark page of history, the tradition of men, and the way of our own choice, and at the sacrifice of all, venture upon the word of Jesus, we shall on the next page exhibit at one view, the full form of Christ's true baptism, of which our baptism is but the figure: which makes all clear now, for keeping an eye upon Christ, all that is required on our part, is to "make all things according to the pattern;" for He, whose law is "Follow thou me," "Do as I have done," commands us to do nothing for which He does not first give the example to show us how. Therefore, the willing and obedient have nothing to fear now, as to the way to obtain "the light of life," for we have His promise saying; "He that followeth me, shall not walk in darkness:" and I believe His word. Indeed, Peter tells us plainly that the "figure . . *even* baptism doth . . now save us."

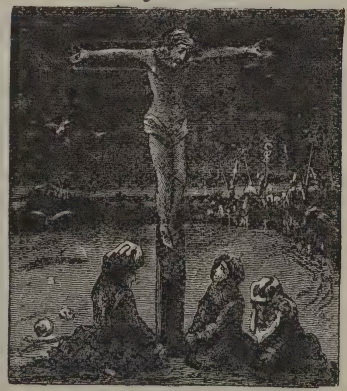
"This is he that came by water," and we were willing to go with Him there, for our friends went with us then. But now it is discovered that He came "not by water only, but by water and blood:" but our friends go not with Him there, for this is the "straight gate . . and few there be that find it:" and can you "follow Him" now? The "virgins" stop not at the water, for they "follow the Lamb whithersoever he goeth." To go with Jesus "through the blood of his cross;" "the general assembly and church of the first-born," all come "to the blood for sprinkling," for they "washed their robes and made them white in the blood of the Lamb." But, it is thought that water will do now, for the truth is "cast down." In Matt. 28:19 we find neither water nor blood. Therefore, the example of Christ is the only authority for either. Custom has made the authority for water to appear clearer than

THE WAY THAT JESUS WENT TO GOD.

Baptized into the name of
THE FATHER.



Baptized under the name,
JESUS.



Baptized with
THE HOLY GHOST.

The above exhibits at one view, the one only form of baptism that Jesus ever gave or the apostles ever taught, therefore the one only form that ever has, or ever can be observed in honor to the God of our Bible.

the blood: but when we get the veil of tradition torn from our eyes enough to read the Bible, it is discovered that the authority for the blood is ten times clearer than that of the water: for all the authority found in all the Bible, for water baptism "in the name of the Father," is Christ's example in Jordan. But under the name JESUS, He was baptized not in water, but with blood. Therefore, in all the book of God there is no authority for water baptism in the name of the Son: for the example given in "the true Light," limits us to blood, and He promised, saying, "he that followeth me, shall not walk in darkness;" therefore, to "have the light of life," I am by the example and promise of Christ, for the baptism in the name of the Son, limited to that of blood. But the authority for the baptism of blood is not limited alone to the example of Christ, for this embraces the whole Bible, the law, the prophets and the gospel. To reject water baptism "in the name of the Father," is only to reject the authority of the example of Christ in Jordan, but to reject the baptism of blood, is not only to reject the authority of the law, the prophets, and the gospel, but is to charge Christ with an untruth: for He promised to fulfill both the law and the prophets, but if His people go not with Him "through the blood of his cross," it is impossible for Him to fulfill either. That all may see and know that without taking a single step in the dark, we have given a plain, thus saith the Lord, for all we claim, we shall now give the reference to each page on which it may be found. The three cuts given upon page 16, exhibit at one view the three-fold form of Christ's baptism: "The water and the blood" and "the spirit." The first of which is the baptism

IN THE NAME OF THE FATHER.

For which the law, the gospel, and history, call for laying the right hand upon the head, (p. 185,) as given in the cut (p. 26.) The authority for kneeling is given on p. 185, also the authority for going "forward." The name is "God the Father," given by Christ (p. 19,) used by Paul (p. 27,) and all the first christians (p. 20.) This is "the baptism of repentance," (p. 23;) the door into the sheep fold, (p. 24;) or new covenant dispensation, (p. 22,) called "the Kingdom of God," (p. 39.) But now, through the baptism

IN THE NAME OF THE SON.

He "hath translated us into the kingdom of His dear Son,"

(p. 28.) "The pattern," (Heb. 8:5.) given in the example of Christ, "according to" which we make the "figure," is exhibited in the second cut on p. 16. And "See, saith He, *that* thou make all things according to the pattern;" for, "the like figure . . *even* baptism doth . . now save us," (p. 153;) for we are "made free from sin" by obeying, "from the heart, that form of doctrine, which" Christ delivered, (p. 52.) This, being "for the remission of sins," cannot be an immersion in water, (p. 210.) Even Christ could not give the liberty of the use of water here, (p. 214;) for, as His baptism in Jordan limits us to an immersion in water, (p. 65;) for the baptism "in the name of the Father," so His baptism on the cross, limits us to the baptism of blood, for that of the Son, (p. 66:) for it was on the cross that Christ "died unto sin once," and we die with Him, (p. 60;) for being "crucified with Christ," we go with Him "through the blood of his cross," (p. 66.) For we are by the law and the prophets limited to the figure, (p. 158,) which is Christ's "blood of the new covenant," (p. 162.) And the way Moses sprinkled the door-post, (p. 91,) limits us to the hands and head for the application. Indeed, the unfulfilled law, (p. 93,) would appear to make this as clear as if Jesus had said that the application should be "between thine eyes," and in thy hands, (p. 93.) "The figures of the true," calls for sprinkling "seven times," (p. 89,) and gives the divisions, or reason for each, (p. 96.) The name of the Son is JESUS, (p. 34;) for under this name the example of the baptism of blood was given, (p. 186.)

But Christ's baptism is divided into two parts, (p. 55:) the first, before the beginning of the darkness, was the baptism of blood, and nothing but blood, (p. 55.) Therefore, in nothing but the figure of His blood can we follow Him here, (p. 158.) But now, in that darkness which draped the earth in mourning, "He bowed his head" and died, (p. 56;) in the institution (p. 193,) of the baptism into His death, (p. 51.) Therefore, nothing short of an immersion in water, and that in the form of the cross, (p. 193,) can be the proper figure here, (p. 56.) The first division, Paul called "baptized into Jesus Christ," (p. 55;) the second division, he called "baptized into his death," (p. 56.)

The burial is also divided into two parts; for Christ was

buried, (p. 67,) in no name, (p. 190.) Therefore, to be "buried with him," (p. 56,) we are put under the water in no name. But in the grave Christ was baptized, or "quickened by the Spirit," (p. 190,) in the institution of the baptism

IN THE NAME OF THE HOLY GHOST,

called "the glory of the Father," by which He was "raised up from the dead," (p. 190.) Therefore, to follow Him in all things, we are in the watery grave baptized in the name of the Holy Ghost, not to be put in, but to be taken out of the water, (p. 195.)

Having now redeemed the promise, that without taking a single step in the dark, to give a plain, thus saith the Lord, for every part of our form of baptism, we may yet notice that since the truth was cast down in A. D. 540, this is the first time that any man has ever claimed to do this. Indeed, o all the modes of baptism now known, I believe, that used by the Baptists, is the only form for which any man has ever claimed Bible authority; for the modern idea of sprinkling, being not so old as the reformation, the claim, that in the Bible the mode is not given, is all the authority offered for that.

All the Bible authority the Dunkards claim, is Matt. 28:19; but, so far from the form being given there, water is not mentioned. Therefore, they honestly admit that history is the only authority for their mode. But, if history may be received as authority, Graves has proved that it is an old heathen custom, observed by the Hindoos, in honor to their three-headed god, more than a thousand years before Christ. On p. 140, we noticed that it was introduced into the church as early as A. D. 470; but that it was invented by no christian it bears its own internal evidence; for the first christians claimed to folow Christ, but it is impossible to invent a form of baptism, more unlike Christ's baptism on the cross, and His burial in the grave.

But the clear proof that the Dunkards do regard history as better authority than the Bible, is, that having found it in history, they claim to bury the candidate three times: though they admit, that according to our Bible, Christ was buried but once. Then, did not Christ well say: "If the light that is in thee be darkness, how great *is* that darkness." When Elder Mumor baptized brother Evans, I did not expose him publicly,

but went to him privately, and discovered to him, that, with the exception of kneeling in the first immersion, he did not observe a single thing in our Bible. But, alas! instead of thanking me for my kindness, he grew angry: claiming history for his position. But he forgot to notice that, even if in history he had found Christ's true form of baptism, it was in disobedience to Him who said: "Learn of me." Indeed, if Jesus plainly said, "he that followeth me, shall not walk in darkness;" nothing but the want of faith in Christ, can cause men to prefer history to the Bible now.

But having thus proved that of all the modes of baptism, the Baptist form is the only one that claims Bible authority, it only remains to notice that they have but one fifth part of Christ's form of baptism: for He was first baptized in water, after that with blood, and then into death before He was buried, and not until after He was buried, was He "quickened by the Spirit." But all the authority that the Baptists claim for laying the candidate backward in the water, is that of being in the figure buried with Christ: which is to admit with Peter, that our form of baptism, is the figure of what we saw with Christ. But they forget to notice, that, having but one fifth part of the figure, their own admission proves it impossible that they can have the proper form of baptism: for a figure must be in keeping with that of which it is the figure. Without the death of the cross, Christ had no burial: therefore, in the figure, without being "crucified with Christ," we can not be "buried with him." Christ was buried in no name, but the Baptists claim to bury in three. Indeed, if we stop to think, the idea of being buried or laid backward in the water, "in the name of the Father, and of the Son, and of the Holy Ghost," would appear ridiculous.

But now, in conclusion, remember, that whether you receive or reject it, the form of baptism given in this book, is the one only form, for which we can give a, thus saith the Lord; therefore, the one only form that ever has, or ever can be observed in honor to Christ.

THE BELIEVER.

Who is he? If the words of Ellen White, as so many now claim, are to be received as the voice of God; may she not answer this question? To give her own words, as quoted from her own writing, she said: "The believer commemorates in his baptism, the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection."

If the above is to be received as the word of the Lord, spoken through her, the question as to who true believers are, is settled now; for she tells us plainly, that "the believer commemorates in his baptism, the death . . of Christ:" who died, not in the grave, but on the cross "He bowed his head" and died. Therefore, all can now see and know that the one only way for the believer to commemorate "in his baptism, the death" of Christ, is, in the form of the cross to bow forward into the water, as Christ "bowed his head" and died.

But how about Ellen White and her people? for, if she has truly spoken the word of the Lord, there can be no believers among them; for she tells us plainly that "the believer . . goes down into the water in the likeness of Christ's death," who, in the form of the cross, "bowed his head" and died; but, her people, to the reverse, go backward. Indeed, it is impossible for all the wisdom of the world to invent anything more unlike, or more to the reverse of what we saw with Christ on the cross, than their form of baptism.

Two thirds of the figure that Ellen gives, is observed by her people: that is, the "burial and resurrection." But, if in the figure, we should be so strict to have this in keeping

with what we saw with Christ, it proves Ellen correct in supposing that the believer should have the full form; or, as she declares, "The believer . . goes down into the water in the likeness of Christ's death," which her people do not.

In reference to Christ's death on the cross, she declares that "the darkness was deep as midnight, without moon or stars." Now, if in this she be correct, and the water of our second immersion be the figure of this darkness, how beautiful the figure she gives, saying "the believer commemorates in his baptism . . the likeness of Christ's death," for "he goes down into the water in the likeness of Christ's death." But what a pity that her people are too blind to see that she has indeed given the very form of baptism in which Paul gloried: and indeed the full form; for she honestly admits that Christ received "his full baptism of suffering," not in the grave, but on the cross.

In another place, Ellen, as an apology for her mistakes, claimed that she "did not understand the language of Canaan," which is the apology that I offer for her preferring the Munzer immersion, unknown before 1522, to the original institution of Christ, as given in her revelation.

THE WAY TO GOD.

WHEN we stop to think, what a serious thought to see myself with all the rest, in the same strong current, drawn down towards the whirlpool of death, into which all sink, but none return to tell me where they are! Into this dark, O doleful thought! I saw my dear father, mother, brother, sister, and neighbors sink in lonely silence to depths of darkness yet unknown; for I hear their voice no more. And I, too, if born to die, though afraid almost with terrific dread, must enter there.

But now, O glorious thought! what wondrous love! God saw and pitied me. Yea, just in time to save me from deep despair, the glad tidings of life, the blazing gospel light as the rising sun, bids darkness flee. For the holy one of God, whose righteousness lights up the world, our God in loving-kindness has introduced to me, saying: "This is my beloved Son, in whom I am well pleased: hear ye him." And if He be the true light of God, why should I walk in darkness now? If God sent His son — O wondrous love! — to open the way, even that highway of holiness which leads from this benighted abode of sin, sorrow, pain, and death, to the sweet fields of Eden, where men in rich, enraptured thought, towering high, ever live with God to die no more, why may not I of Him learn to know the way? And if the way that Jesus went leads through the grave, if He break down the gates of death, and from the enemy's land opened a way for the children of God, may I not hope to see my dear mother again, and once more hear that soft, sweet voice sing one of Zion's songs? And that — O blessed thought! — in Father's house at home, where all the cruel powers of death can hush her to silence no more. For over that golden city, the New Jerusalem of our God, the flag of eternal life being unfurled, shall ever wave in the pleasant breeze of everlasting love.

To this, God's holy city, I must go. For, to see the King in

His beauty, with the saints of God, I am now resolved. But if I know not the way, and there be too many "Lo! here's" and "Lo! there's" for me to follow all, I must go back and walk the path that Jesus trod, for that is the way to God. I admit that the ways of men are more in keeping with the age in which we live, but the old-fashioned way, the way Jesus went, is good enough for me. For I had rather follow the "man of sorrows," whose crown was thorns, than risk a new, untried way. Indeed, if Christ be the only way to God, I wish my friends, my Father's children, could come and go with Jesus too; for though, with Him, we be despised of men, and rejected as fools, if "weeping endure but for the night," joy cometh in the morning.

But if that old-fashioned way which Jesus went be too narrow for them, we now take the parting hand. For if, since the falling away, the battle goes hard, if the enemy has gained the day, and the old gospel banner which Jesus once unfurled is seen trailing in the dust, who will rally around God's holy standard now? If the world loves its own, those so-called Christians who prefer the broad way were never more honorable than now; but that straight gate, that narrow path which Jesus trod, never can become honorable in this sin-polluted world. If in our day, even the most honest lover of truth, being ashamed of Jesus, cannot obey His word, who can, in the way of God, go with Jesus now? But if Jesus speaks, and speaks to me, saying, "What is that to thee? follow thou me," no longer inquiring what this or that man should do, the all-important question now is as to

THE WAY JESUS WENT.

And never again losing sight of Him, I am now resolved to learn the way to God. For my broken heart, all melted down, with tears I said, "Of Jesus I would no more be ashamed." And if the way of my own choice I can now sacrifice for a home in the will of God, why may I not, with the "hundred and forty-four thousand," "follow the Lamb whithersoever he goeth," for that is the way to God.

But, Alas! alas! for me, the two-edged sword of the world has reached my heart, for the very first step of Him whom I promised to follow is too high for me. I was honest, and thought that I told the truth when I promised to follow Jesus, but I had neither counted the cost, nor inquired as to the way He went,

until I saw that His first step was too high for my blind unbelief. For "though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." And can I follow Him there? To sell what I had, and thus become poor, even with the selfish desire that through poverty I might become rich, was a cross heavy for me. But the example of Christ, in opening the way to God, calls for poverty, that my brother may "be rich," which is to love my neighbor even as myself. And can I follow Jesus there?

My sad heart pained with grief, could now almost wish that I had never left my friends to follow Christ; for if as I, with them, did honestly believe that the broad and easier way led to God, why the necessity of the narrow way which tries me so? This makes me almost wish that I had never seen the light. But I see it now, therefore for me it is too late to inquire whether another way may do as well; for if Jesus speaks, and speaks to me, saying, "What is that to thee? follow thou me," I can no more close my eyes to the light of truth, nor leave the path that Jesus trod.

I love Jesus — I think I do; for if I love Him not, then what do I love? But, oh! that narrow way which He preferred; it tries me so! Then what shall I do? To go back, or even keep "back *part*" (Acts v. 2) of that which He told me to sell (Luke xii. 33) is death. But to go forward with Jesus in the higher life is faith almost too much for me; for "what shall we eat . . . . or wherewithal shall we be clothed?" Can I follow Him who had "not where to lay his head"? This is that which tries me so. And no peace for me, for the small, still voice yet is heard saying: "Enter ye in at the straight gate."

But now I see that I am not the first who trembled with fear to venture there: for to them, with me, Jesus says: "Fear not, little flock." That is, fear not to "sell that ye have," (Luke xii. 33,) "for it is your Father's good pleasure to give you the kingdom." And if "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," we can climb up no other way. Therefore, the necessity, not only of our King, who was rich, to become poor, but also for those who would reign with Him. Indeed, to sell what we have is the way to perfection; for, saith the Lord: "If thou wilt be PERFECT, go and sell that thou hast," (Matt. xix. 21.) For

"Woe unto you that are rich," (Luke vi. 24.) If I forsake not all that I have, so far from perfection am I, that I cannot even be a disciple of Jesus; for, saith the Lord, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," (Luke xiv. 33.) And this the apostles also taught, for not only the three thousand new converts, but all of those who "continued steadfastly in the apostles' doctrine" (Acts ii. 42), "sold their possessions and goods, and parted them to all *men* as every man had need," (Acts ii. 45.) If "all that believed" (ii. 44) "sold their possessions," (ii. 45,) then only those who believed not, were those who sold not; and I had almost as lieve sell what I have as to be called an infidel, for I do love true Christians, and none the less if they stoop even as low as Jesus did, or if, selling their possessions, they become as poor as their King. But to walk that narrow path myself, this is the cross to me. Yet I consent unto the law, that it is good; for if, having reached the end of the race, I were now upon my dying bed, over what would I rejoice more than to know that in obedience to Christ I had left all to walk the way of God.

But if no one goes that way now, oh! how lonely and trying to my faith, to go alone in that old-fashioned way so long forgotten! But now I see the only reason why the cross appears so heavy to me, is that others do not do the same. For if, in obedience to Christ, all would part with that which chains them down under the heavy "Woe unto you that are rich," and thus tear up the root of all evil — that love of money which pierces all "through with many sorrows"— if, after the example of Christ, the great model of celestial love, all were willing to become poor; to make others rich, or in acts of kindness to do others good, Oh! what a glorious heaven we would have on earth! No more "rich men" to "weep and howl" for the miseries of a heart void of love: but that glorious reward, the golden crown, for obedience to Christ in becoming poor to make others rich, bask in the true riches of celestial love, the only source of real pleasures pure, solid, and satisfying.

But, Alas! alas! for us. We have too many false brethren to carry out in full this celestial law of love now. Then, oh! how I long for our coming King to remove carnal, selfish, covetous men, the great hindering cause, and put in force His every law of celestial love. But if "from the days of John the Baptist

until now the kingdom of heaven suffereth violence, and the violent take it by force," why should I in sadness stand here weeping and waiting? If as full of faith as Paul, why may not I use violence too, and "by force" take it now? Can faithful soldiers of the cross stand waiting until Jesus comes, for faith enough to bear the cross of obedience to the plain, clear, and positive law, "Sell that ye have" (Luke xii. 33), and thus make to yourselves friends with "the mammon of unrighteousness?" No; if "this is the love of God, that we keep his commandments," I will love Him now. For that law which tried me so, the voice of God, like a two-edged sword, has reached my heart and slain me now. And if dead to the world, now I see that even if Christ had never commanded me to sell, yet with the children of God, the true spirit of celestial love would spread the table of all things common. For saith the Lord: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And who would not, in acts of kindness, love to divide with Christ, or share with Jesus the comforts of life? It is true that I cannot see Jesus now, but if acts of kindness to those who are His be received as to Himself, what but unbelief can make me unkind to Jesus now? If I love Jesus, can I be unkind to those little lambs that are so near His heart? Then in acts of kindness to the friends of Christ, I will love Jesus now; for, if I love not my brother whom I have seen, how can I love God whom I have not seen?

Having thus learned to love Jesus, I would never again lose sight of His lovely ways, but live in obedience to all of those commandments which fill my soul with celestial love; for without love there is no solid pleasure, neither in this world nor in that which is to come. And now, that I may, as in Father's house at home, live with the children of God, with those who live in one united band of celestial nearness, I am now resolved to enter into the church of God, and have my fulness of love, by obedience to all the ways of Christ. But if too many good, honest-hearted lovers of truth, in following men, have missed the way, I shall go back and inquire of Him whose lovely ways have enkindled in my soul a flame of celestial love, for He is the man whom the Father introduced to me, saying: "This is my beloved Son, in whom I am well pleased: hear ye him." And now, He whom I should hear has commanded me to be baptized into "the name of the Father, and of the Son, and of the Holy Ghost."

This language would appear to call for three immersions; and the first Christians, those in whose own mother tongue the apostles preached and wrote, so understood it, for they did not only declare that Christ delivered "one baptism in three immersions," but their obedience to three immersions, as a living monument, yet exhibits their faith. But if, since the falling away, this has become a question now in dispute, I, through fear of error, shall go back and inquire of Him who did not only teach me how to love, but walking every time in the way to God He said "Follow me." Therefore, if "this is he that came by water," (1 John v. 6,) I will follow Him through water. For never again losing sight of Him, I am resolved to follow Him to the very gate of the city. Therefore, whether Jesus received three, two, or only one immersion, I am now resolved to receive the same baptism with which He was baptized. But through fear of mistake, I shall closely watch His every step. And now, as His first step in this the way to God, leaving the way of the world, I see Him honor God by obedience to the righteousness of

JOHN'S BAPTISM.

"And Jesus, when he was baptized, went up straightway out of the water." Therefore I, too, will go with Him down into the water, for those that reject John's baptism, do in this "reject the counsel of God against themselves." (Luke vii. 30.) But now I see that John's was not the baptism of faith in Christ, for, said John, "I knew him not: but that he should be made manifest to Israel," (John i. 31,) it was the promise on the part of the baptized, "that they should believe on him which should come." (Acts xix. 4.) Therefore, the apostles were not introduced to Jesus until after their obedience to the righteousness of John's baptism, (John i. 36,) which limits their baptism to "the name of the Father." Indeed, Christ, who, through John's baptism, "came by water," (1 John v. 6,) tells us plainly, saying, "I am come in my Father's name." (John v. 43.) And not in His own name; for "the Son can do nothing of himself," for, said He, "Lo, I come to do thy will, O God!" (Heb. x. 9,) which limits us to the one only name of the Father.

But to make this clear and positive: If John "was a man sent from God," his baptism was in the name either of the Father or the Son. It could not have been in the name of the Son, for

John twice declared, saying, "I knew him not." (John i. 31, 33.) Therefore John's baptism was limited to the one only name of the Father, which, being but one-third part of that given in Matthew xxviii. 19, makes it impossible that the true Christian baptism can be limited to one immersion. Therefore He, who in all things walked in the way to God, after obedience to John's, speaks

ANOTHER BAPTISM,

Saying, "I have a baptism to be baptized with," (Luke xii. 50;) for He came "not by water only, but by water and blood." (1 John v. 6.) As His second step in the way to God, Jesus was on the cross baptized into the dark shades of death. This, Christ's second baptism, was properly in the name of the Son, for, said He, "I lay down my life. No man taketh it from me, but I lay it down of myself." (John x. 18.) To follow Christ in this His baptism into death, was the reason why the first Christians were baptized into "the name . . . of the Son." Of this there can be no doubt; for Paul tells us plainly "that so many of us as were baptized"—not into the name of the Father, for He never died, but—"into Jesus Christ were baptized into his death." (Rom. vi. 3.)

If Christ's immersion into death was not the same with His baptism in Jordan, I now see the necessity of two immersions; first, "in the name of the Father," and, second, "in the name . . . of the Son," in order to follow Christ in the way to God. But if this is only two-thirds of that which is called for in Matthew xxviii. 19, I shall look again and see if He who walked in the way to God, did not take another step. And true He did, for in Matthew xx. 22, He, in reference to His baptism into death, calls it "the cup that I shall drink;" and after this He has another baptism with which to be baptized (Mark x. 38), which is Christ's

THIRD BAPTISM.

There can be no doubt as to this, for, after His baptism in Jordan, I heard Him say, "I have a baptism to be baptized with;" there cannot therefore be less than two. This His baptism into death He, in another place, calls "the cup that I shall drink;" and after that speaks of another "baptism that I am baptized with," (Mark x. 38;) therefore, according to Christ's own words, He could not have less than three baptisms. Therefore, after

His immersion into death, He was taken down from the cross, and in Joseph's tomb "buried . . . in baptism." (Col. ii. 12.) And if, being "quickened by the Spirit," He became "the first-born among many brethren," I can now see the reason for the baptism "in the name . . . of the Holy Ghost," which, according to the pattern given in the example of Christ, is limited to the third immersion.

This is a clear proof that the first Christians, "the church of the living God, the pillar and ground of the truth," were correct in supposing that the commission of Christ calls for three immersions. For Jesus did not only Himself walk in the way to God, but He said, "Follow me." And if each of His three baptisms had a separate and distinct object in view, it is impossible that our baptism, in keeping with that of which it is a figure, can be limited to one immersion. But if others prefer the honor of men, I shall not stop to dispute with them now; for if, in the way to God, the door through which He who is "the way, the truth, and the life" passed was that of

THREE IMMERSIONS,

that same old-fashioned way that Jesus went is good enough for me. For in the example of Him who taught me how to love, I now see, and know that the door into the true Church of God is through three immersions. And that the form of baptism used by both Peter and Paul was in keeping with the three immersions of Christ, we have clear and positive proof. For if neither the second nor the third baptism of Jesus was in water, but was the baptism into death, and after that buried, not in water, but in the grave, it is impossible that our water baptism can be the same with Christ's last two immersions. If not the same, then water baptism is only the figure of that true baptism through which Jesus went to God. Therefore, our form of water baptism must be in keeping with Christ's three immersions, for the figure must be in keeping with that of which it is a figure.

In reference to that form of baptism which "doth also now save us," Peter expressly declares that it is a "figure," (1 Peter iii. 21;) and there can be no doubt as to that of which it is a figure, for Paul declares "that so many of us as were baptized," —not in the name of the Father, for He never died, — "but into Jesus Christ were baptized into his death." (Rom. vi. 3.) There-

fore, the second immersion, and not the first, in keeping with that of which it is the figure, is "in the likeness" of Christ's death. (Rom. vi. 5.) If in all things the figure must be in keeping with that of which it is a figure, we can neither in the first, nor in the second immersion be "buried with him in baptism," (Col. ii. 12,) for Christ's burial was neither His first nor second, but was His third immersion.

Having thus learned that the true baptism, which "doth also now save us," (1 Peter iii. 21,) is the proper "figure" of that great and solemn baptism to which Jesus, for the salvation of the world, was obedient, no man can deceive me now. For by keeping my eye upon that, of which our baptism is the figure, I can see and know how to baptize. But that others — I mean those who are not afraid of the light of truth, and who wish to learn the way of God's own appointment — may share with me in the glorious light, or see at one view that the "form of doctrine" (Rom. vi. 17) given in Matthew xxviii. 19 is in keeping with that which was fixed by the decree of God's own council, we may here, in opposite columns, compare the order of God with that form of doctrine given us in Matthew xxviii. 19, thus: —

God's Order.	The Form.
First.	*First.*
"There was a man sent from God whose name was John," to open "the door" through baptism "into the sheep-fold" of God. John x. 1.	"Baptizing them in the name of the Father," (Matt. xxviii. 19.)
Second.	*Second.*
After John, God sent His Son to be "the Saviour of the world." John iv. 42.	"And of the Son," (Matt. xxviii. 19.)
Third.	*Third.*
After Christ, God sent "the Comforter, *which is* the Holy Ghost." John xiv. 26.	"And of the Holy Ghost." (Matt. xxviii. 19.)

And now, if "the Son can do nothing of himself but what he seeth the Father do," I shall expect to find, in perfect keeping with this, both the way that Jesus went to God, and "that form of doctrine which was delivered" by Him. (Rom. vi. 17.) And here it is, which we exhibit thus: —

The Way Jesus Went.	His Commission.
First.	*First.*
Through John's baptism, He "came by water" (1 John v. 6) "into the sheepfold" of God, (John x. 2,) and that "in the name of the Father," for, said He, "I am come in my Father's name." (John v. 43.)	Calls for baptism "in the name of the Father," (Matt. xxviii. 19,) which is John's baptism. (John i. 6, 31.)
Second.	*Second.*
Under the name of the Son which is JESUS, "He bowed his head" and died (John xix. 30) "unto sin once." (Rom. vi. 10.)	"In the name . . . of the Son," "Jesus Christ;" we "were baptized into his death." (Rom. vi. 3.)
Third.	*Third.*
"He was buried," (1 Cor. xv. 4,) "but quickened by the Spirit" (1 Pet. iii. 18) "of truth," (John xv. 26,) which foretold this. (1 Cor. xv. 4.)	"In the name . . . of the Holy Ghost" we were "buried with him in baptism," (Col. ii. 12,) and quickened "by his Spirit." (Rom. viii. 11.)

If Paul followed Christ, and would have us do the same, saying, "Be ye followers of me, even as I also am of Christ," it may be well to notice how he observed the order given in Matt. xxviii. 19, which we give thus: —

Christ's Order.	Paul's Order.
First.	*First.*
Is "baptizing them in the name of the Father," which is John's baptism. (John i. 6, 31.)	Paul honored "John's baptism" (Acts xix. 3) in that he refused to use the Father's name in baptizing those whom John had baptized "in the name of the Father." (Acts xix. 4.)
Second.	*Second.*
"In the name of the Son," whose name is "Jesus." (Luke i. 31.)	"He baptized in the name of the Lord Jesus" (Acts xix. 5) the Son of God.
Third.	*Third.*
"In the name of the Holy Ghost."	Paul "laid his hands upon them, and the Holy Ghost came on them." (Acts xix. 6.)

In keeping with God's own appointed order, Paul, in all of his writing, honors the Father by giving His name first, thus: "God the Father;" and then, as second in order, "Our Lord Jesus." But if John's baptism was *not* "in the name of the Father,"

Paul did not only dishonor God by refusing to baptize in His name, but was in open rebellion to Christ, who, to give His Father the pre-eminence, did positively command baptism, first of all in His Father's name. But if John's baptism *was* "in the name of the Father," and not in the name of the Son, then Paul was correct in baptizing John's disciples in the name of the Son, Jesus Christ, and not in the name of the Father, for into that name they had been baptized. Therefore, Paul, in obedience to Christ, could baptize John's disciples only in the "name of the Son, and of the Holy Ghost."

Luke tells us plainly that Paul did baptize John's disciples "in the name of the Lord Jesus," (Acts xix. 5,) which gives two immersions: First, that of John's baptism, "in the name of the Father," and, second, that which Paul gave them, "in the name of the Lord Jesus." And if obedient to Christ, Paul did also baptize them into "the name . . . of the Holy Ghost." (Matt. xxviii. 19.) But without a digression from the point at issue, Luke could not mention that here; for the point under consideration was not the mode of baptism nor the formula used, but was the condition on which we receive "the Holy Ghost" (Acts xix. 2), which condition is not the baptism into the name of the Holy Ghost, but into "Jesus Christ for the remission of sins." (Acts ii. 38.) And if the condition be limited to that name "only" (viii. 16), Luke could not, without a digression from the point at issue, have noticed the baptism into "the name of . . . the Holy Ghost" in this connection.

But if Luke does not mention the third immersion or burial in the name "of the Holy Ghost," we will have to appeal to Paul himself to prove that he did in this also obey Christ. And now I see that Paul did not only observe the proper order in placing the burial with Christ after the baptism "into his death," but, as if to make it impossible to confound the burial with Christ, as the same with the baptism "into his death," he makes the baptism "into his death" the reason why "we are buried with him." (Rom. vi. 4.) To make this clear, we may give the strict literal reading of the words Paul used, thus: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we were buried with him by the baptism for that death."

This is what Paul said; and he charged Timothy to "hold fast

the form of sound words;" but, strange to tell, our translators, as if forgetting this solemn charge, have here omitted two words and incorrectly translated two words. In proof of which, see page . But having thus discovered what Paul said, we can now see and know what he meant. Therefore if, as he declared, "So many of us as were baptized into Jesus Christ were baptized into his death" (Rom. vi. 3). And if it is impossible that "his death" on the cross can be the same with His burial in the grave, how could Paul, as a wise master-builder, make such bungling work as to suppose it possible that one immersion can represent both the death and the burial?

If to be baptized into "the name . . . of the Son," Jesus Christ (vi. 3), is to be "planted together in the likeness of his death" (vi. 5), the next thing in order is to be "buried with him" (vi. 4). For, in keeping with the pattern given by Him whose every example exhibits a model for Christian imitation, it is impossible that both the death and burial can be limited to one immersion. For, as noticed on page 12, the figure must be in keeping with that of which it is the figure; and, if so, then the word *bury* alone, which Paul employs as a figure, would make the burial with Christ another immersion than the one in which we are "planted together in the likeness of his death." For we do not bury men to die, but *after* they are dead; we bury them, not to die, but *because* they are dead. Therefore Paul clearly gives us three immersions.

First—John's baptism "in the name of the Father," for, as we noticed on page 14, he, in baptizing John's disciples, did not use the name of the Father.

Second—Christ's baptism "in the name . . . of the Son;" for Paul did baptize John's disciples "in the name of the Lord Jesus," (page 14;) and in Rom. vi. 3 he tells us plainly that those who are baptized into Jesus Christ were baptized "into his death" which He died, not in the grave, but on the cross; and He was buried, not on the cross, but in the grave. Therefore, in the third immersion, "we are buried with him" "that like as Christ was raised up from the dead by the glory of the Father, (or quickening power of the Holy Spirit,) even so we also should walk in newness of life."

But now the question: If it is clear that Paul's mode of baptism was three immersions, what does he mean by

ONE BAPTISM?

From the context, it would appear that Paul was not here speaking of that ordinance which, having passed through, we leave behind: for he is speaking of that which we should endeavor "to keep." But water baptism is not that which we keep as an ordinance of the Church, for, having passed through it as the door into the Church, we leave it behind, to be observed no more. But Paul is speaking here of the "one Spirit" by which we are "all baptized into one body." (1 Cor. xii. 13.) Therefore, the idea is that we keep the "one" spiritual "baptism" by "endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. iv. 3.) Indeed, this is the only way that we can reconcile Paul with himself, or his "one baptism" with the "baptisms" which he would have us teach. (Heb. vi. 2.) Neither can we in any other way reconcile Paul's "one baptism" with the three to which Christ was obedient (see page 11), nor with the three that John speaks of. (Matt. iii. 11.)

THE FORMULA.

The baptismal formula given in Matt. xxviii. 19 was, even to the letter, strictly observed by the first Christians; but, strange to tell! the divines of our day, whether they dip once or thrice, they only repeat the words, "In the name of the Father, and of the Son, and of the Holy Ghost," for they do not stop to inquire as to what those words mean. Therefore, so far from obedience to Christ, they tell an untruth (but not intentionally) every time they attempt to baptize. For example: If I promise to give you the name of my father, and brother, and sister, would you not charge me with an untruth if I gave them not? Then, what is the difference? If I promise to baptize you "in the name of the Father," will I not tell an untruth if I do it not? I may deceive you by dipping you in the water as I repeat the words, but if I know not His name myself, how can I baptize in His name?

If I ask what is the name of the son of Abraham, would you not say Isaac? Or can I make you believe that "son" is the name? Christ did not command us to baptize in the name Father, Son, nor Holy Ghost, for not one of these is a proper name; but he said, "In the name of the Father." The Greek here being in the genitive case, cannot be limited to "Father;"

but calls for His name. To make clear the use of the genitive, I may give an example. In Luke iii. 34, we find the name Abraham with the same genitive and there rendered "which *was the son of*." If we omit it, we have the name Abraham, without a word to inform us why it is there used. Let it remain, and then, to the exclusion of Abraham, we have his son. If, without the genitive, I say "the son Abraham," the idea is the son of Terah; but, if we use the genitive then, to the exclusion of Terah, we have Isaac, thus: "The son of the Abraham." If, then, the genitive makes this great change as to the idea conveyed, can it, as three times used in Matt. xxviii. 19, be omitted without doing great violence to the commandment of Christ?

With the omission of the genitive, the text stands thus: "Baptizing them in the name . . . . Father, and . . . . Son, and . . . . Holy Ghost." Thus we see that, even with the omission of the genitive, the text does as properly call for "the name," but limits us to that which is no name; hence, the necessity of the genitive, which, to the exclusion of Father, Son, and Holy Ghost, calls for the name of each. But, strange to tell! with all of that which they call "blazing gospel light," those whose faith is only the echo of their fathers, never stopping to notice this, so far from doing that which Jesus told them to do, tell an untruth, and that three times every time they attempt to baptize. For though they do solemnly promise to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," they do not give a single name, nor see the untruth they tell.

To prove that the genitive cannot be omitted without doing great violence to the word of God, we may give a few examples. In Luke iii. 24–38 it is used seventy-three times, and there, each time, rendered "which *was the son of*." If we omit them all, we have nothing left but a list of names without a word to tell us what the list of names is for. In Acts i. 14 the same word is used once, and to omit it there would convert Mary into Jesus, thus: "Mary, the mother . . . Jesus." To omit it in 2 Thess. ii. 4 would make God the temple in which the "man of sin" sitteth, thus: "the temple . . . God." To omit it in Matt. xi. 25 would make Christ call both "heaven and earth" His Father, thus: I thank Thee, O Father! Lord . . . heaven and earth." If it be too ridiculous to think either of "the man of sin" sitting in God, or of Christ worshipping "heaven and earth"

as His Father, these are examples enough to prove that the Greek word "*tou*" cannot be omitted. If it would be wicked, and even blasphemous, to omit it in Matt. xi. 25, can it be right to omit it in Matt. xxviii. 19, if to do so is not only disobedience to Christ, but is to deceive the person we baptize, and destroy the institution of Jesus?

If Christ meant what He said, the commandment is to baptize not in the name Father, but "in the name of the Father." And so the first Christians understood it; for the formula they used was "in the name God the Father, and Lord of all things," which is the name of distinction given by Christ (John vi. 27). To make it clear that the apostles, in obedience to Christ, did baptize in the name of each, call to mind that the three thousand, on the day of Pentecost, having before that received John's baptism, "in the name of the Father," Peter could not baptize them again in that name. According to Matt. xxviii. 19, the next name is that "of the Son," whose name is Jesus. Therefore the commandment is to baptize, not in the name Son, but, "in the name of the Son," that is, in the name Jesus. And that the apostles so understood it is clear, for they never in a single case use the words "in the name . . . of the Son" as a baptismal formula; but in reference to the second person in every case they use "the name *Jesus Christ*," (Acts ii. 38; viii. 12, 37; xvi. 31. Rom. vi. 3, 11. Gal. iii. 26, 27;) *or Christ*, (Rom. vi. 4, 8, 9. 1 Cor. i. 13, 15, 16, 29. Gal. iii. 27. Col. ii. 12;) *or Jesus*, (Acts viii. 16; ix. 17, 18; x. 38, 48; xix. 5; xxii. 8, 16.)

And not only the apostles, but all "the church of the living God the pillar and ground of the truth," did the same, which we prove thus: Justin Martyr, born about twenty-five years before the death of the Apostle John, in speaking of the one universal custom of all the church, twice mentions the baptismal formula as used both before and in his day. To give his own words, he says: "All, then, who are persuaded and believe that the things which are taught and affirmed by us are true, and who promise to be able to live accordingly, are taught to pray, and beg God, with fasting, to grant them forgiveness of their former sins, and we pray and fast with them. Then we bring them where there is water, and after the same manner of regeneration as we were regenerated ourselves, they are regenerated; for, in the name of God, the Father and Lord of all things; and of our Saviour, Jesus Christ,

and of the Holy Ghost, they then receive the washing of water. For, indeed, Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of Heaven.' . . . And that we might obtain remission of the sins we had formerly committed, in the water there is called over him who chooses the new birth and repents of his sins, the name of God, the Father and Lord of all things; and calling Him by this name alone, we bring the person to be washed to the laver. For no one can declare the name of the ineffable God; but if any one presumes to say that He has any, he commits an act of madness. Now this washing is called illumination, because they who learn the meaning of those things are enlightened in their minds. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who foretold by the Prophets all these things about Jesus, does he who is enlightened receive his baptism."

Thus we learn that the "church of the living God," that which Paul declared "the pillar and ground of the truth," understood Christ in the same way that Peter, Paul, and Philip did; and Justin Martyr, in giving that which was the one universal custom of the church of God, does not mention the words "in the name . . . of the Son," but used the same words that Peter did, that is, "in the name of Jesus Christ," (Acts ii. 38.) And if Peter had "the keys of the kingdom," he understood better what his Lord meant than all the divines of our day.

We discover that neither Peter, Paul, nor the church of God was limited to the given name Jesus, for they often used the proper name of distinction, that is, Christ; for, if others were called Jesus, this name did not properly distinguish Him from all others. That Christ did not intend to limit us to the given name, but to the proper name of real distinction, is clear from the commandment to baptize "in the name of the Father," who has no given name. The name by which Christ distinguished His Father from all others is "God, the Father," (John vi. 27,) "Lord of Heaven and earth," (Matt. xi. 25,) that is, "Lord of all things." And these words, by which Christ Himself distinguished His Father, were the baptismal formula used by the whole church of God, as Justin Martyr twice mentions.

That the church was correct in this, we prove thus: By Father, we understand Him that gave origin; hence, by heavenly Father, I understand Him that gave origin to all things. Therefore, the

proper name of distinction called for by the genitive, placed against Father, to the exclusion of all others, limits us to the one only "God, the Father and Lord of all things." Since Justin Martyr, in twice giving the baptismal formula, each time uses the same words, "in the name of God, the Father and Lord of all things," there can be no doubt as to his meaning; and if he, like the apostles, sealed the truth with his own blood, we have this evidence that he told the truth, and no lie, when he gave this as the words of the formula used not by him and a few others only, but by "all," that is, by all "the church of the living God, the pillar and ground of the truth."

It would appear that John the Baptist used the same words as his baptismal formula; for, if he was "sent from God" (John i. 6), he came in the name of God, "the Father" (John i. 14), and Lord of "all things." (John iii. 35.) Indeed, ONE baptized by John, tells us plainly, saying, "I am come in my Father's name" (John v. 43), and, using the same name of distinction, said, "to do thy will, O God!" (Heb. x. 9.) "O Lord! thou knowest." (Ps. xl. 9.) Here, then, one at least was baptized by John with the same distinguishing form, that is, "God, the Father and Lord," or "in the name of God, the Father and Lord of all things." Whether John did always use these express words or not, we have the following proof that he did at least baptize "in the name of the Father;" for, to the multitude of those who had been baptized by John, Christ said, "Call no *man* your father upon the earth," that is, call no man your first of "the house of God," "for one is your Father," or first of the house, "which is in Heaven." (Matt. xxiii. 9.)

I say "first of the house," for that is the original idea conveyed by the Hebrew word for father. It is formed of but two letters; the first being the first letter of the alphabet, and the second signifying "a house." A few examples may be given: "Jabal, he was the father," that is, the first "of such as dwell in tents" (Gen. iv. 20); and "Jubal, he was the father (first) of all such as handle the harp and organ." (Gen. iv. 21.) Between David and Christ there were twenty-eight generations; but if, of all the kings, David was the first, he is the only one called the father of Christ, for they all belong to the "house of David." (Luke i. 27, 32.) So, in reference to the "house of God," if, first of all, they had been baptized "in the name of the Father," they must

now call no one else Father, or first of the house, no not even Christ, for if we are not first of all baptized into his name, He is not the Father, or first, but is your Master. (Matt. xxiii. 10.) Therefore it would appear that not only Christ, but the whole church of God, was baptized in the name God the Father, and Lord of all things.

Having thus found the name of the Father, and Son, it only remains to inquire as to the name of "the Holy Ghost." And the name three times given by Christ, is "the Spirit of truth." (John xiv. 17, xv. 26, xvi. 13.) Paul in Rom. vi. 4, calls the Spirit "the glory of the Father," and in 1 Cor. vi. 11, "the Spirit of our God." The literal reading here is "you washed yourselves" "into the name of the Lord Jesus, and into the Spirit of our God." To make clear the reason for this threefold form of baptism, we may notice that John's baptism is the end of the old and the beginning of

THE NEW COVENANT.

In order to show this, we have only to call to mind that the old covenant, "the one from Mount Sinai, which gendereth to bondage," (Gal. iv. 24,) is "the law," (Gal. iv. 21;) for Christ declared that "the law" was "until John," (Luke xvi. 16,) which is in substance to say that the old covenant did end there. Therefore, "since that time, the kingdom of God," which is the new covenant, the dispensation of grace, "is preached," (Luke xvi. 16.) If Christ "hath made us able ministers of the new" covenant, (2 Cor. iii. 6,) the gospel is the new covenant, and "the beginning of the gospel of Jesus Christ, the Son of God," was John's baptism. (Mark i. 1.) Therefore with John's baptism begins the new covenant; and if, through John's baptism, Christ had passed from the old to the new, He well spoke of the law as that which, being in the past, belongs to "old time," (Matt. v. 27;) for by John's baptism "the axe is laid unto the root of the trees," (iii. 10,) and if "every tree which bringeth not forth" the "good fruit" of obedience to the righteousness of John's baptism "is hewn down," this dates the end of the old and the beginning of a new dispensation. And if John's baptism be the door into the new covenant of grace, it continues until there be no more to enter in through that ordinance. For if the door through which Jesus went be closed, no man can now go with Him in the way

that He went to God. But if the baptism "in the name of the Father," given in Matt. xxviii. 19, be not the baptism that Jesus honored, we will have to admit that John's baptism is now lost, and the door into the new covenant dispensation of grace forever closed.

But this cannot be; for if John's be "the baptism of repentance," (Acts xix. 4,) it continues until the necessity of faith and repentance ceases. Therefore, those who refuse obedience, do as properly reject the "counsel of God against themselves" (Luke vii. 30) to-day as they did eighteen hundred years ago. Those who forgot to notice this, thought to evade the three immersions by claiming that John's was not a Christian baptism. Which is in substance to exclude Christ from their church: for they say that there is but "one baptism;" and if John's be no part of that one, then Christ was not baptized, or has no part of this "one baptism," which they make a test of Christian fellowship. Therefore it is impossible that their position can avoid the necessity of excluding Christ: for John's baptism, "in the name of the Father," was either the same that we yet observe in that name, or it was not. If it is the same, then we do yet honor God by obedience to the righteousness of John's baptism, for with Christ, the head of the church, we do yet enter in through the same "door into the sheepfold of God." But if John's be not the same with the one of your choice, then you have not the one which Christ honored; hence do not enter with Him through the same door. If, rejecting John's baptism, you exclude from the Lord's table those who have not the form of your choice, you do thus exclude Christ, for John's was the one of His choice. The clear proof that John's baptism is "the door" through which Jesus entered into the church of God, is the parable of

THE SHEEPFOLD.

To make this clear, notice that the point at issue is as to whether Jesus be "the Son of God," (John ix. 35;) and if the "Pharisees," boasting of their knowledge, said "We see," (ix. 41,) Christ did well condemn them by reference to that clear proof which every man of reason can see. For if John be the one sent before Christ to prepare the way of the Lord, (i. 23,) how can He be "the Christ" who either came before John, or did not walk in this "the way of God" prepared by John?

"The way" to be prepared was through water, for "This is He that came by water," (1 John v. 6,) and "to prepare the way of the Lord" is to open "the door," for "to him the porter openeth," (John x. 3,) and that which he opened is "a highway for our God," (Isa. xl. 3,) that "the King of glory shall come in," (Ps. xxiv. 9,) through "the door" into the church of God, without the necessity of climbing "up some other way." This is clear. But now, remember, we are limited to John's baptism as the one only way that John ever prepared for Christ to walk in. If He that did not enter in through "the door" of John's baptism, cannot be the Christ of God, Jesus well said of all those false Christs that came before Him, they "are thieves and robbers."

If the Pharisees well knew that Christ "should feed his flock like a shepherd," (Isa. xl. 11,) Jesus called their attention to the custom of a shepherd. For they well knew that "he that entereth not by the door into the sheepfold, but climbeth up some other way," so far from being "the shepherd of the sheep," he "is a thief and a robber," (John x. 1.) If "every" man that bringeth not forth the "good fruit" of obedience to John's baptism "is hewn down and cast into the fire," (Matt. iii. 10,) not only Christ, but every son of God must enter through "this door." And if, of all that have ever claimed to be "the Christ," Jesus be the only one that came through the door of John's baptism, He did clearly point out the true Christ when He said, "But he that entereth in by the door" of John's baptism "is the shepherd of the sheep." That there may be no doubt as to what He meant by the door, he adds "to Him the porter openeth." This being a clear proof that Jesus is the Christ, He speaks of it as having told them "plainly," saying, "I told you and ye believed not" (John x. 25).

It is worthy of notice that here, within the sheepfold of John's baptism, Christ found those that He called "His own sheep," (John x. 3,) for the "axe" of John's baptism having cut off those that are of "their father, the devil," (John viii. 44,) we are now limited to the obedient as "Abraham's children." (John viii. 39.) Therefore, if Christ was sent neither to a "generation of vipers" nor to those who are of their "father, the devil," but only "unto the lost sheep of the house of Israel," he was thus limited to those found within the sheepfold of John's baptism. Therefore the first work of Christ is, that He "leadeth them out" (John x. 3) from being John's disciples, unto the higher school of the

Son of God Himself. "And when He putteth forth His own sheep He goeth before them," for, said He, "I am the door" not of the sheepfold, but "of the sheep." (John x. 7.)

If it was through the door of John's baptism that men became his disciples, I suppose it was through Christ's baptism that they were transferred to the disciples of Jesus, and true, for having led them out to the land of Judea, "there he tarried with them and baptized." (John iii. 22.) Thus the disciples of John, the "friend of the bridegroom" were transferred to Christ, "the bridegroom," at which John, rejoicing "greatly," said in "this my joy therefore is fulfilled." (John iii. 29.) It is now clear that Christ is not the door through which Israel was gathered into the sheepfold of John's baptism, but is "the door of the sheep:" through which they pass from John's baptism into Christ's, "for as many of you as have been baptized into Christ, have put on Christ." Of those Christ could well say, "I am the door" into the sheepfold of "life" (John xiv. 6,) "by me, if any man enter" *into death*, "he shall be saved," (John x. 9,) "and shall go in" *to the sheepfold of the grave where the flock of God rest until the morning*, "and out" then again, "and find pasture" (John x. 9,) *in the broad fields of the new earth*, for "pastures *shall be* in all high places." (Isa. xlix. 9.)

But, saith the Lord, "Other sheep I have which are not of this fold;" that is, those of the Gentiles that have not been baptized by John. "Them also I must bring," and if "there shall be but one fold, and one shepherd," they must all come in at the one door. Therefore, the Gentiles, too, are first of all baptized "in the name of the Father," for that is John's baptism, the door into the sheepfold of God, through which Christ Himself passed. After this we are baptized "in the name . . . . of the Son," for, said Jesus, "I am the door of the sheep;" and if "as many . . . . as have been baptized into Christ, have put on Christ," the baptism "in the name . . . . of the Son," is the door into Christ.

The way is now opened for every man of reason to see that it is impossible for the baptism "in the name of the Father," to be the same immersion in which we are "planted together in the likeness of" the "death" of His Son. A parable is "something like," hence, in keeping with that which it is employed to illustrate. Therefore, to see the clear proof, go with me into the land of Judea. Do you see that shepherd going to the sheepfold? Do

you see "the porter," "to him" open "the door"? (John x. 3.) Then tell me now, is it possible that the shepherd can be "the door" which "the porter" opened to him? Then in keeping with this parable can Christ, "the door of the sheep," be the door through which He went to get "His sheep"? If Christ, to get His sheep, must pass through the door of John's baptism into the sheepfold of God, can those who have never honored God by obedience to that ordinance be His sheep?

Another proof that John's baptism is the first door through which we must pass into the church of God, is that the first work of Christ is not to lead the sheep in, for He "leadeth them out." (John x. 3.) How ridiculous to suppose that Christ, through the door of Himself, went into Himself, to lead people out of Himself, before they were in Him. Indeed, if "as many of you as have been baptized into Christ, have put on Christ," we are not in Christ before the second immersion or baptism "in the name . . . . of the Son;" and, if our "life is hid with Christ in God," we must not be led out of Him at all, but we remain in Christ till Jesus comes.

This makes it impossible that Christ can be the first door into the sheepfold. Therefore, John's baptism was "the door into the sheepfold" in which Christ found His sheep. And if "no man can come to" Christ, "except the Father . . . . draw him," the same baptism in the name of the Father, is yet the door. Through this, "the door into the sheepfold of God," Jesus went to get those that the Father gave Him, saying, "thine they were, and thou gavest them me," and He "leadeth them out" (John x. 3), for He "baptized" them (iii. 22), and that in the name of the Son, for the Father "hath given all things into His hand" (iii. 35). The admission that Christ's baptism was "given Him from heaven" (iii. 27), proves that it was not the same with John's. And the proof that Christ did baptize in His own name is that it put Him in possession of "the bride" (iii. 29) which John's baptism did not, for John "knew Him not," and Paul baptized John's disciples into "the name of the Lord Jesus."

The proof that John's baptism was in the name of the Father is, that he acted the part of "the friend of the bridegroom" (iii. 29), whose business it was to choose the bride. Therefore as Isaac, in the type, had not the choice of his wife, so Christ could receive for His bride only those whom the Father, through John's

baptism had drawn to him. And if this ordinance once fixed in the unalterable council of God, yet continue unchanged, I now see why the baptism into the name of the Father in Matt. xxviii. 19. is placed before the Son, thus making it necessary to pass through this door into the sheepfold of God before we can come to Christ. On page 14 we noticed that Paul observed this order, and here we now show that he did also give the proper name of each, thus:

CHRIST.	PAUL.
First.	*First.*
"The name of the father" (Matt. xxviii. 19.)	"God the Father." (1 Cor. viii. 6.)
Second.	*Second.*
"And of the Son." (xxviii. 19.)	"Jesus Christ." (Rom. vi. 3.)
Third.	*Third.*
"And of the Holy Ghost." (19.)	"The Spirit of our God." (1 Cor. vi.)

By comparing this with page 14 we see that Paul was obedient, both as to order and the proper name, called for. And from Justin Martyr, we learn that down to his day, the whole church of God, "the pillars and ground of the truth" continued to honor Christ, by obedience to the same. In proof of this we give his own words, thus:—

CHRIST.	JUSTIN.
First.	*First.*
"Baptizing them in the name of the Father." (Matt. xxviii. 19.) "God the Father." (John vi. 27.) "Lord of Heaven and Earth."	"Washed.....in the name of .... God the Father, and Lord of all things."
Second.	*Second.*
"And in the name of the Son." "Jesus Christ." (John xvii. 3.)	"And in the name of .... Jesus Christ."
Third.	*Third.*
"And in the name of the Holy Ghost." "The spirit of truth." (John xv. 26.) "He shall testify of me." (xv. 26.)	"And in the name of the Holy Ghost, which fortold by the prophets all these things about Jesus."

This table exhibits at one view, that which was the univer-

sal custom of the church of God down to A. D. 140. And thus we see that the first Christians, before men learned to change time and laws, were obedient to Christ. But who obeys Him now? If it was in obedience to Christ that not only Peter, Philip, and Paul, but the whole church of God, baptized into each name, how can those, who, only repeating the words given in Matt. xxviii. 19, do not baptize in a single name, be obedient. Can disobedience be in honor to Christ?

From the above table we see that the name Christ gave His Father, is "God the Father." And the commandment to baptize all into this name, supposes no one in Him, before baptism. Therefore the words, "and we in him," (1 Cor. viii. 6,) prove that this is the name into which Paul and the first Christians were baptized, which sacred name Paul mentions twelve times.

But, if through the baptism, into the name of the Father, all, by faith enter the Kingdom of God, in keeping with this, all, through the baptism, into the name of the Son, should enter into the Kingdom of the Son. And so Paul understood it, for said he, the Father hath translated *us* into the Kingdom of his dear Son. And if on the day of Pentecost three thousand of John's disciples, or those, who through his baptism had entered into the sheepfold, or, Kingdom of God, were translated into the Kingdom of the Son: Christ did truly say "there be some standing here, which shall not taste of death, until they see the Son of man coming in his Kingdom."

This is clear and positive, but those who prefer but one immersion, do not believe it. I admit, that, after six days, Jesus was transfigured, but, to the reverse of "coming" that was going, and that not to a Kingdom, but "to pray." Indeed so far, from the appearance of a Kingdom, there were but three with him, and if they "were heavy with sleep," I think that Christ did well to say that it was but a "vision," which vision Peter understood to be a prophecy. If Christ was with those to whom He was speaking, He must leave before it can be said, "the Son of man be come," and if He went away through death, the time they saw "the Son of man coming," was after that. And true for breaking the powers of death, "Jesus came and spake unto them, saying, all power is given unto me in heaven and earth," for the Father "hath trans-

lated *us* into the Kingdom of his dear Son." Before this, all was in the name of the Father, for through John's baptism they were in "the Kingdom of God," (Matt. xxi. 31.) Through this door Christ came, saying, "I am coming in my Father's name;" therefore, "the Son can do nothing of himself;" "The works that I do in my Father's name;" "With the finger of God;" "He cast out devils." But now the scale is turned, from the day of Pentecost, if by baptism we are translated into the Kingdom of the Son, Jesus Christ, all is now in His name. In his name they cast out devils, healed the sick, and raised the dead, "and whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus," "at the name of Jesus every knee should bow," "for there is none other name under heaven given among men, whereby we may be saved."

That all may at one view see the harmony between the Apostles and Justin Martyr, we may here compare them, thus:

APOSTLES.	JUSTIN.
First.	*First.*
"In the name," "God the Father, of whom are all things." (1 Cor. vi.) "Washed with pure water."	"In the name of God, the Father, and Lord of all things....they receive the washing of water." (p. 19.)
Second.	*Second.*
"In the name of Jesus Christ." "They were baptized." (Acts xix.	"And in the name of Jesus Christ" he "receives his washing." (p. 20.)
Third.	*Third.*
"And by (into) the spirit of our God," "Ye are washed."(1 Cor. vi.11.)	"And of the Holy Ghost, they receive the washing of water." (p. 20.)

From this we see that the first Christians spake the same thing with the Apostles, for all were in obedience to Christ. But who obeys him now? Indeed, the dark cloud of universal custom, has so obscured the light, to confess the truth, so far from baptizing into a single name, I was condemning those that did. For Peter's obedience or baptizing into Jesus Christ, in opposition to our custom of only repeating the words given in Matt. xxviii. 19., was darkness to me. But

if turning our eyes from the dark cloud of what men believe, we notice what Jesus said, "as the rising sun bids darkness, flee, all is clear, for now I see, that the Apostles were obedient, and the only trouble was, that I could not reconcile them with the custom of our day.

But, if before I saw the light, I did so unjustly charge Peter with disobedience, it becomes me now to clear him of this unjust charge, though, to do so, is to condemn myself with all the rest. I was as honest then as now, but the great error in which we were involved is that we did not notice that the day of Pentecost being seven years before the door of the church was opened to the "common or unclean;" Peter was yet limited to the "lost sheep of the house of Israel:" therefore all of the three thousand, were "of the house of Israel," that is, of those who through "the door" of John's baptism had entered into "the sheepfold," or Kingdom of God. For, if the old house "be broken, that it be not a people:" (Isa. vii. 8.) if the Lord will no more have mercy upon that "house of Israel," "the house of Israel" to which Peter offered salvation was that of the new covenant. For, if God has made a new covenant with the house of Israel, all that refuse obedience to the law of that covenant are "broken off" and "cast away," therefore, "they are not all Israel, which are of Israel." And John's baptism draws the line of distinction, for those who refused obedience to that, are hewn down and cast into the fire.

John tells us plainly, saying, "that he should be made manifest unto Israel, therefore, am I come baptizing with water" which, for the true Israel of God, limits us to those, who, through the door of his baptism entered "into the Kingdom of God." For, so far from John making Christ manifest to a single man, of those, who, by disobedience to his baptism, "rejected the counsel of God against themselves," they are "cast into the fire."

Christ was "not sent, but unto the lost sheep of the house of Israel," therefore to "them that are without" that is, to those who had not through John's baptism, entered into "the Kingdom of God," (Mark iv. 11.,) he refused to give the knowledge of salvation, (iv. 12.) for "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same

is a thief and a robber." Therefore, of them saith the Lord, "Ye are not my sheep," which limits us to John's baptism, for the door into the sheepfold of God. But after John's death they "were scattered abroad, as sheep having no shepherd." To this scattered flock, Christ limited Peter, saying, "Go rather to the lost sheep of the house of Israel," therefore, Peter having no authority to offer salvation to those thieves and robbers to whom his Lord refused the light of life, addressed himself alone to "the house of Israel," (Acts ii. 36.)

If by John's baptism they had all been baptized into the name of the Father, they called the Apostles, "brethren" for the obedient to his baptism, were called "disciples." But if John's baptism was only "the beginning of the gospel of Jesus Christ," they had need to have the way of God expounded to them more perfectly. Therefore Peter commenced by saying, "Let all the house of Israel know." But if the three thoussand were in "the house of Israel," Peter could not lead them into "the house" that they were already in. Therefore he honored John's baptism, by omitting the name of the Father. But if through obedience to John's baptism into the name of the Father, the three thousand were in the "Kingdom of God," (Matt. xxi. 31.) that which remained for Peter, was to translate them "into the Kingdom of his dear Son." And now, to test Peter's obedience we may here compare his work with the commandment of Christ, thus:

CHRIST.	PETER.
First.	*First.*
"Baptizing them in the name of the Father." (Matt. xxviii. 19. "Which is John's baptism."	In "the house of Israel." (Acts ii.36) Peter found the three thousand. Having John's baptism.
Second.	*Second.*
"And in the name of the Son." "Jesus Christ." (John xvii. 3.)	"Be baptized every one of you, in the name of Jesus Christ." (Acts ii.38)
Third.	*Third.*
"And in the name of the Holy Ghost." (Matt. xxviii. 19.) "Whom I will send unto you from the Father." (John xv. 26.)	* "And in the name of the Spirit of our God." (1 Cor. vi. 11.) "Ye shall receive the gift of the Holy Ghost." (Acts. ii. 38.)

* This we supply from 1 Cor. vi. 11., for in such a brief notice of Peter's sermon Luke could not give us all that Peter said.

We promised to defend Peter, and from this it is now clear that he was in strictest obedience to Christ. But what about our modern divines? for to clear Peter is to condemn them. But Peter's position is now as clear as the sun in its noontide glory, for, if among the three thousand there had been a single man of them that are without, the Kingdom of God or baptism of the Father into "the house of Israel," Peter's omission of the Father's name, would not only have been dishonoring to God, but also open rebellion to Christ, who to give His Father the preeminence commanded baptism first of all in His Father's name. But if the three thousand were by faith already "in the Kingdom of God," this much of the work was finished. Therefore, Peter could not baptize them into the name of the Father again, without condemning the work of John, the man sent from God.

If the new covenant abolished the old, they are not all Israel which are of Israel. "That is they which are the children of the flesh, these are not the children of God. but the children of the promise are counted for seed." For, saith the Lord "I will put my law into their hearts," therefore, since the day of John the Baptist, the one only, "Israel of God," are those that do "the work of Abraham." For on the day of Pentecost, Peter baptized only those of the "house of Israel:" that is "the children of God," to translate them "into the Kingdom of his dear Son." And in order to do this, the next name given in Matt. xxviii. 19. is the name of the Son, which Peter understood to be "Jesus Christ." But our modern divines are of a different opinion, for they claim that the name is "Son," which makes it necessary to enquire as to which is correct. I admit that the learned of our day are all against Peter; but if Peter was the man entrusted with the keys of the Kingdom of Heaven, I feel inclined to side with him. Indeed, if Christ really meant just what He said, the question is settled, for He commanded baptism not in the name "Son," but in the name "of the Son."

The same form of words are used twice in 1 John v. 13, the Greek here is every letter the same as in Matt. xxviii. 19. that is "into the name of the Son." And now as a witness for Peter, John in the 5th verse, tells us plainly that "Jesus is the Son of God," and in (verse 20th,) he informs us that Jesus

is the name into which he was himself baptized, for if to be "baptized into Christ" is to "put on Christ," the words "we are in ... his Son Jesus Christ" is in substance to say that he with the rest were baptized into "Jesus Christ". In Chap. iii. 23. we are not only informed that Jesus is the name of the Son, but it is also declared that "this is his commandment, that we should believe in the name of his Son Jesus Christ." This settles the question, for if the authority of John, be not a sufficient witness for Peter, we now have the voice of God himself in defense of Peter, against our modern divines.

Before I noticed that God himself had so clearly settled the question in Peter's favor, I thought to discover to our readers, that, though our modern divines have gained the day, Peter is in good company, which, if interesting to see, it may yet be well to raise the veil a little. And we may commence with the three thousand, for though we only have the words of Peter, he, as the mouthpiece in the great counsel of the highest authority on earth, spoke "the Apostle's doctrine" and to the entire exclusion of the modern idea of the name Son, three thousand, in obedience to Christ, were "every one" baptized "in the name of Jesus Christ," (Acts ii. 38.)

It is said that Simon Magus, was first baptized by John, and indeed, we find John in Samaria, baptizing. (John iii. 23.) If he baptized them into the name of the Father, the next called for in Matt. xxviii. 19, is the name of the Son, which Philip understood to be Jesus, for "only they were baptized in the name of the Lord Jesus," (Acts viii. 16.)

Paul found twelve with "John's baptism,"(xix. 3.) whom he also baptized, not in the name Son, but "in the name of the Lord Jesus" (xix. 5.) He further informs us that not only himself, but the church of Rome whose "faith was spoken of throughout the whole world" was "baptized into Jesus Christ." And so with the church of Corinth, for they were "washed," not in the name Son, but "in the name of the Lord Jesus." Also the Galatians, were "baptized into Christ" and the Colossians were "buried with him in baptism." By reference to page 20 and 27, it will be seen that Justin Martyr omitting the words "in the name of the Son" used the same words that Peter did on the day of Pentecost, that is "in the name of Jesus Christ."

And now if down to the date at which Justin wrote, about

A. D. 140, the modern idea of baptizing in the name Son, being yet unknown, the whole church of the living God, even every man, yet continued the old Apostolic order of strict obedience to Christ, by baptizing, not in the name "Son," but "into Jesus Christ" have I not redeemed my promise to show that Peter was in good company.

It was under the name JESUS and not the name Son that Christ "bowed his head" and "died unto sin" leaving us an example that "ye should follow his steps." And the first Christians were obedient to Christ, insomuch that for at least 140 years we have not a single example, neither in the Bible, nor history, for the modern custom of baptizing in the name Son. For the plain, clear, and positive commandment is that "repentance and remission of sins should be preached in his name among all nations. beginning at Jerusalem." Therefore it was not enough for Peter beginning at Jerusalem to baptize into Jesus Christ, but all nations must do the same. For the commandment to all that ask, saying: "What shall we do," is to be "baptized every one of you in the name of Jesus Christ."

The definite article "the" as used in Matt. xxviii. 19, calls for the proper name of distinction; but if "the Son" occurs five hundred times in our Bible it is impossible that the Son can be the proper name of distinction. Indeed, to suppose it possible that our modern divines can be in the right, or that the Son is the proper name called for, is not only to charge the whole church of God, for at least the first 140 years, including all the Apostles, with open rebellion to God, but, is even to destroy the whole gospel plan of salvation; "for there is none other name under heaven given among men, whereby we must be saved," which to the exclusion of the Father, Son, and Holy Ghost, as the proper names through which we receive the remission of sins, limits us to the one only "name of Jesus Christ." "Neither is there salvation in any other," for under the name Jesus "he died unto sin" and "in the likeness of his death" we too under the name Jesus die with him.

If the name of the "Son," called for in Matt. xxviii. 19. is not Son, but is Jesus, in keeping with this, "the name of the Father," cannot be Father, but is "God the Father." (John vi, 27.) Both God, and Jesus, are names of

distinction, but neither "Father" nor "Son" are, for without the connection, or some word in addition, the distinction is not seen. Father occurs 780 times, and "the Father" 115 times. But in all the Bible there is not a single text, in which, either Father, or the Father, without the context can make the distinction between God and man; which makes it impossible that either "Father," or "the Father" can be names of distinction. Indeed so far from a proper name, it is used only in reference to those who had names before they became Fathers. Therefore, if to become a Father, neither destroys his name, nor gives him another, "the name of the Father" cannot be Father but is the same by which he was known before he became a Father. And the genitive used in Matt. xxviii. 19, calls for the proper name of distinction, as "the name of Jesus Christ," (Acts. ii. 38,) is "Jesus Christ" (Rom. vi. 3.) "The name of Paul" is Paul. "The name of God" is God. "The name of the Father" is "God the Father." "The name of the Son" is Jesus.

In the Greek the same form of words that is "the name of the Father" as used in Matt. xxviii. 19, occurs 5 times. The first is in Luke i. 59, for the literal reading here is, "the name of the Father" which no one believes to be the name, for all understand these words to limit us to the same name by which he was known before he became a Father; then what a violation of the law of language to claim that the same words, every letter the same, in Matt. xxviii. 19, does not call for "the name of the Father", but is to be understood as an exception to the universal rule.

I appeal to men of reason, if omitting two words Christ had said "baptizing them in the name —— Father" could there have been more than one opinion as to what He meant. Then what was the object of the two additional words? Can you believe that Christ only added those words to obscure the text in darkness? If not, then they were added to call for the name. Words are intended to convey ideas, therefore if the sacred authors do not employ the proper words, the Bible can be no revelation to me. And by reference to Luke we have noticed that there can be no mistake as to the idea. Therefore with those who can make the Bible their rule of faith, the question is settled.

Jesus, the great head of the church, whose example we follow, was baptized not in the name Father, but into "the name of the Father," that is "God the Father," which we prove thus: The literal reading of John v. 43, is "into the name of the Father." And when He thus came, He was sealed. (Matt. iii. 17.) And Christ in giving the name of the Father who did thus seal Him, said: "Him hath God the Father sealed." (John vi. 27.) Therefore the name into which Jesus was baptized was "God the Father." And on page 28 we noticed that not only Paul but all the first christians were baptized into the same name. On page 27, we noticed that down to the day of Justin Martyr, this was the one universal baptismal formula. And though lost in the great Arian revolution, we can through Ambrose trace its use down to the fifth and through Maximus, down to the sixth century. But being converted into implements of war, I know of no man that has since that time honored Christ by obedience to the words given in Matt. xxviii. 19, for the dark cloud of the great Arian war yet obscures the light, and will as long as the god of custom reigns.

The Arians to have nothing in common with enemies limited baptism to "the death of Christ." The Trinitarians to take the opposite extreme, drop the use of the names called for in Matt. xxviii. 19, and as if it was understood that in time of war, if necessary to oppose their enemies, men have the right to "change times and laws," they come out plainly and give their reason why, saying: "That the mystery of the Trinity may appear to be but one," we "are not baptized in the names of the Father, Son, and Holy Ghost, but in one name, which is God." But before men thus learned to change times and laws, it was the reverse or they did baptize into each name; which to exhibit at one view we here compare Tertullian with Jerome thus:

TERTULLIAN.	JEROME.
"We are immersed..at the naming of every person of the Trinity."	"We are not baptized in the names.... of the Trinity."

From this we see that the omission of the names called for in Matt. xxviii. 19; is as old as the day of Jerome, but not as old as the time of Tertullian. As an additional proof we may

compare Jerome with Justin Martyr thus:

JUSTIN.	JEROME.
We are baptized "in the name of God the Father..and in the name of Jesus Christ..and in the name of the Holy Ghost." page 20.	"We are not baptized in the names of the Father, Son, and Holy Ghost,but into one name, which is God." page 116, D. B.

Thus we find Jerome against both Tertullian and Justin. But in defense of Justin, we have on page 27, noticed that he is with Christ. And on page 29, he is found with the Apostles. But though Jerome is against Christ, his Apostles, and the whole church of God, down to the great Arian revolution, he has now gained the day, for those who omit the names called for in Matt. xxviii. 19, against Christ, and His Apostles are with Jerome, in whose day God's holy ordinance of baptism was converted into implements of war; "that the mystery of the Trinity may appear to be but one" the three immersions were changed to that of only "dipping the head three times" which the Dunkards yet prefer. But Jerome who lived at the time when the change was made is honest enough to admit that this "to immerse the head three times" is"observed by tradition." That Jerome is correct in this is confirmed not only by Justin and Tertullian, but also by Chrysostom, for he declares that "Christ delivered to his disciples one baptism in three immersions", not of the head, but "of the body." And true; for the commandment is to baptize not their heads, but "them." Therefore in Paul's day they had their "bodies washed with pure water."

If the Bible cannot teach that which is not in the Bible, it is impossible that the idea of only dipping the head three times can be in honor to Christ, for no trace of this can be found, neither in the Bible nor history, before the day of Augustine. But those who are unwilling to admit that their mode of baptism received its origin in the Arian war, claim Tertullian as authority for dipping the head three times. And in the day of darkness, before I saw Tertullian, I, too, was deceived by what it is supposed that he meant. But why not let Tertullian speak for himself, thus; "a man is dipped in water, and amid the utterance of some few words, is sprinkled and then raised again." (vol. 1. page 232.)

Have I quoted too much? But why call in a witness if unwilling to hear what he has to say? To condemn his idea of sprinkling is to condemn your own witness, for it was you, and not me that called him in. The word of Christ is clear enough for me, but since you have called in Tertullian, I shall not dismiss him, now, until we do him the justice to give him a good honest hearing. His

FIRST

point is that "A man is dipped in water" that is immersed into "the name of the Father." And in this Tertullian is correct, for the literal reading of Matt. iii. 6, is "into the Jordan," in Mark i. 5, it is the same and in 1 John v. 6, it is "into the water." The

SECOND

name called for in Matt. xxviii. 19, is the Son. In obedience to which the same man, according to Tertullian, after being first "dipped in water" is now "amid the utterance of some few words, sprinkled." The one only reason he gives for this is "the example of our Lord and Saviour Jesus Christ," in whose example "the form has been prescribed." If Tertullian is correct in this, that is that "the form has been prescribed" or given in "the example of our Lord and Saviour Jesus Christ," he could not have been mistaken in supposing that the baptism into Christ is that of sprinkling and not an immersion in water; for the baptism of Christ on the cross was not an immersion in water, but was the sprinkling of His own blood. Therefore Paul in writing to those who before the falling away, walked the path that Jesus trod, said: "ye are come . . . to the blood of sprinkling." Then is not Tertullian in good company?

The clear proof that neither Paul nor Tertullian could have been mistaken in this is, that the beloved disciple, even John, declares that Christ's second step was not an immersion in water, but was that of blood, thus; "this is he that came. . .not by water only but by water and blood." Therefore those who prefer the modern idea of an immersion in water to that of the "sprinkling of the blood of Jesus Christ," do not, like John, Peter, Paul, and Tertullian, walk the path that Jesus trod, but are trying to climb up another way.

That which Christ called His baptism, saying "I have a

baptism," could not have been an immersion in water, for instead of going down into the water He must be "lifted up;" (John iii. 14.) which form was given in answer to the question "How can these things be?" that is, how can "a man be born of water." But if Christ always preferred to teach by example, He, "After these things," that is, after this conversation with Nicodemus, to answer his question more fully, took him out "into the land of Judæa" and baptized him.

It is worthy of notice that in obedience to John's baptism, Christ, leaving Nazareth where there was not much water, went about sixty miles, to Jordan. But if His baptism was not an immersion like that of John's; if through Ezekiel he had declared saying: "Then will I sprinkle clean water upon you, and ye shall be clean," we find His example just the reverse, for now as if leaving Jordan, the place of much water He went out "into the land of Judæa," between Jerusalem and Sychar, where of all the land, there is the least appearance of water. But John's baptism was an immersion, therefore he went to "Ænon near to Salim, because there was much water there." (John iii. 23.)

John's baptism was "in the name of the Father," but Christ's baptism as noticed on page 25, was in the name of the Son. This is clear, but those who prefer an immersion, are unwilling to admit with Paul and Tertullian that we have indeed come "to the blood of sprinkling." Therefore they claim that Christ baptized with John's baptism, which makes it necessary to expose this error, by discovering to all that this gives John the untruth, and that five times.

1*st.* John declared saying: "I baptize with water; but there standeth one among you" who cometh "after me." Now this is either true or it is untrue, but since it is clear that Christ did begin to baptize before John ceased, the one only way that He could have come after John, is that of baptizing only those whom John had first baptized. But that John did in this, tell the truth, Peter tells us plainly that Jesus "began from Galilee, after the baptism which John preached" and since Christ did in Galilee begin to manifest "forth his glory" as early as the year before John ceased to baptize, the only way that Christ could have come after the baptism which John preached, is that of baptizing again those whom John

had first baptized. Indeed, as noticed in another place, to suppose that Christ's baptism did not follow that of John's is to charge Peter, Philip, and Paul, with disobedience to Christ, for in baptizing John's disciples, they did not baptize them "in the name of the Father."

2nd. John said, "He that hath the bride is the bridegroom." But John's baptism did not put Christ in possession of His bride, hence, the necessity, not only for another baptism but that in the name of the Son.

3rd. Said John to Christ "I have need to be baptized of thee." Now this is either true or false. It could not have been true of John's baptism, for how could he have been disobedient to that way of righteousness which he preached to others. Indeed, his own word for it, the disobedient were "hewn down and cast into the fire." But if true of Christ's baptism, then Christ baptized him, and not John only, for in addition to John, the Pharisees "heard that Jesus made and baptized more disciples than John." And the text can admit of no other construction, for this was the beginning of Christ's baptism, but John had before that baptized all "Jerusalem and all Judæa, and all the regions round about Jordan," then how could the Pharisees have "heard that Jesus made and baptized more" in number than John. It is clear that up to that time Christ had baptized but a few, if more than twelve persons, therefore, the one only idea is that in addition to John, Christ had baptized others. Indeed, if Christ had not baptized John, there could have been no salvation for him for his baptism was only that of repentance, and if Christ baptized John then, He also baptized John's disciples.

4th. Said John "He must increase, but I *must* decrease," but since John continued faithful, I see no way in which he did "decrease" but that of his disciples being thus passed over to Christ.

5th. John spoke of himself as "the friend of the bridegroom" whose business it was to choose the wife for "the bridegroom." Therefore, if John employed the proper figure here, Christ could have received none as his bride that John had not baptized. Therefore to claim that Christ baptized a single person that John had not first baptized is to charge John with an untruth and that five times.

But the clear proof that John told the truth, or that which makes it impossible to confound Christ's baptism with that of John's, is that though it is three times declared that Jesus did baptize, it is added "though Jesus himself baptized not, but his disciples." Christ then was baptizing only by proxy, therefore if it had been John's baptism it would have been John baptizing by proxy and not Christ.

As to Christ's mode of baptism we have His own words saying, "Then will I sprinkle clean water upon you, and ye shall be clean," and there can be no mistake as to the time here referred to, for Ezekiel xxxvi. 24–37, and Amos ix. 11—15, is in reference to the same time, which James in Acts xv. 14—17, places before the calling of the Gentiles. It is also clear that Ezek. xxxvi. 27. and Joel ii. 28. is in reference to the same time; which Peter in Acts ii. 16, places on the day of Pentecost, therefore the sprinkling of the "clean water" is before that time. We further notice that Ezek. xxxvi. 25, is in reference to the same time with Jere. xxxiii. 8; and that Ezek. xxxvi. 26. is in reference to the same "new covenant' with Jere. xxxi. 33. which new covenant beginning with John's baptism, Christ sealed with His own blood. Thus we are clearly limited to the ministry of Christ, and that, before the day of Pentecost, for the time to which the Lord had reference when He said, "Then will I sprinkle clean water upon you, and ye shall be clean."

Indeed from the beginning of the law to the end of eternity the three year's ministry of Christ is the one only interval that we can find for Ezekiel's sprinkling of "clean water," for before the beginning of the new covenant they, "to cleanse," sprinkled not water, but "the blood" of their sacrifices, and since the death of Christ they sprinkle "the blood of Jesus Christ." Therefore, until His precious blood cease to cleanse "us from all sin," there can no more again, be found a place for Ezekiel's sprinkling. But during the ministry of Christ there was not only "a place," for, but even the real necessity, for neither Christ nor His Apostles being priests, they could not sprinkle blood. Neither could they in the name of the Son, immerse in water, for to the reverse of going down into the water, his form of baptism was that of being, "lifted up." (John iii. 14.) It is impossible that an immersion can be the

figure of the way Christ was nailed to the cross; and yet if He baptized, there must be a form, which in spite of the way of our choice, reduced Christ to the necessity of sprinkling, and that in the form of the cross. Indeed, if the figure through which we put on Christ had been an immersion in water, we would have had four immersions, for this was three years before Christ either died in the institution of the "baptism into his death," or, was buried that we may be "buried with him."

Moses sprinkled the door post in that symbolic way that made it impossible to enter by virtue of the blood if not in the form of the cross; but saith the Lord "I am the door." Therefore, if "one jot or one title shall in no wise pass from the law, till all be fulfilled," this limits us not only to sprinkling but, that in the form of the cross, for the door through which we put on Christ. That this is the door through which Peter put on Christ would appear, for when afraid of losing his part with Christ, he desired to have this repeated, that is to have his head and hands washed again. (John xiii. 9.) That his baptism was in the form of the cross, would appear from the words of Christ to him saying "thou shalt stretch forth thy hands," for to those who know nothing of Christ's form of baptism, the idea conveyed by the words "when thou shalt be old thou shalt stretch forth thy hands," is, that one being blind would need some one to lead him. But to Peter and John the idea conveyed, was the death of the cross, which can be accounted for only upon the supposition that their baptism was in the form of the cross.

But the clear and positive proof is that Christ was not only in the form of the cross, baptized with what He called His baptism, but declared positively saying: "With the baptism that I am baptized withal shall ye be baptized." Therefore, Tertullian could well ask, "what is more manifest than the mystery of the wood," the cross. Indeed, he declares that we are "freed in baptism by the wood of Christ, that is of his passion." From this it is clear that in his day the baptism for the remission of sins was in the form of the cross, and properly too, for it was on the cross that Christ died unto sin once. Tertullian even gives us the form thus: "If you simply place a man with his arms and hands outstretched, you

will make the general outlines of the cross." Christ gave His hands to be torn with rugged nails, and so we too, lift ours to the form of the cross to be sprinkled as with the blood that flowed from His, for "the blood of Jesus Christ cleanseth us from all sin." This, all admit, but forgetting that under the law nothing was purified by the sprinkling of blood, until the blood was sprinkled upon it, they lose sight of the necessity of an individual application.

"Can faith save him," whose faith is offered only as a substitute for obedience? If "faith without works is dead," I now see that we too, like Paul and Tertullian will have to come "to the blood of sprinkling," for, "without shedding of blood is no remission" and none cleansed on whom it was not sprinkled. But if the blood of Christ was left upon the cross, how can we receive the application if not in the way of the cross? Indeed, if Christ "made peace," not by substitution but only "through the blood of his cross," I know of peace with God in no other way.

All that believe, neither in the fatal delusion of substitution nor universal salvation, must admit the necessity of an individual application of the blood of Christ. But if "faith without works is dead," can that which is dead be a substitute for the work of obedience? If, in the shadow, nothing was cleansed on which the blood was not sprinkled, how can the anti-type be so completely reversed as to have nothing cleansed on which it is sprinkled. In the shadow blood was not sprinkled upon the clean to cleanse the unclean. Therefore if "redeemed with the precious blood of Christ as of a lamb without blemish and without spot," His blood is sprinkled upon the redeemed; for, if all are not "justified by his blood" then only those that are sprinkled are justified; for "faith without works is dead."

A train of cars went to Boston, but without an engine they did not go. And so Peter baptized "for the remission of sins," but "without shedding of blood is no remission," that is, "shed on us," for we are "sanctified" by "the blood of the covenant" which sanctification is not by slaying the offering, but the sprinkling of the blood, for none are cleansed on whom it is not sprinkled.

Of this important work of Christ, Isaiah spoke thus: "His

visage was so marred, more than any man and his form more than the sons of men, so shall he sprinkle many nations." It was on the cross that Christ was thus sprinkled, and the words "so shall he sprinkle," limits us to the form of the cross for the only way that He shall "sprinkle many nations." (Isa. lii. 15.) And so Paul understood it, for he did not only declare that we have come "to the blood of sprinkling," but limits the blood to the cross by saying, that Christ "made peace through the blood of his cross."

But before this, for in reference to the time when Christ first commenced calling His Apostles saying, "I will take you from among the heathen," it was declared saying: "Then will I sprinkle clean water upon you, and ye shall be clean." To reject this, is to reject the word of the Lord. To receive it, is to admit, that Paul and Tertullian are correct in regard to sprinkling, which sprinkling according to Tertullian, follows the immersion "in the name of the Father." Therefore sprinkling was in the name of the Son. Tertullian in another place speaks of three immersions, but here mentions but one, for if there be no commandment, neither to be baptized into Christ's death, nor to be "buried with him" in reference to the three vital points in baptism, he could not mention those two immersions, therefore, passing over these two last he makes his

THIRD POINT:

the resurrection, thus: "And then raised again." And Peter did the same, for in speaking of the baptism that saved him, he mentions only "the figure" of the way that Christ was "put to death in the flesh" and raised from the dead. Indeed we find Tertullian, throughout, in the most perfect harmony with the gospel. For if Christ was not buried in the name of the Holy Ghost but was in the grave "quickened by the spirit," not to be put in but to be taken out, Tertullian is correct in that he did not bury in the name of the Holy Ghost but in that name "raised them up again" out of the water. And since we got this same idea from the gospel, I conclude that Tertullian read the same book that I did.

But if Tertullian, the witness called in by our Dunkard brethren, against them, is found to be in such perfect harmony with Paul, what will they say now? For Tertullian the one

only authority through whom they even claim to trace their idea of one immersion, with three dips of the head, to a date earlier than the great revolution of the Arian war, turning against them, he declares that "we are immersed, not once, but thrice," and "sprinkled, after the first immersion.

If, when it was supposed that Tertullian favored the Trinitarian idea of only dipping the head three times, he was regarded as the best authority, should he now be condemned only because against them he is found to be in such perfect harmony with Peter, Paul, and the gospel of Christ. But having made it clear that before the day of Augustine there is no appearance of authority, neither in the Bible nor history for limiting baptism to that of only dipping the head three times, have we not thus clearly proved Jerome correct in declaring that to immerse the head three times, "is only tradition."

Then is it not now clear that trine immersion, that is only one immersion, with three dips of the head, received its origin in the Arian war, and the reason given for it was, "that the mystery of the Trinity may appear to be but one." From the Roman Ritual, we learn that this was "in the form of the cross:" that is, taking "by the arms near the shoulders the person to be baptized," they dipped "his head thrice." From this we learn that the first digression from that of having the form of the cross limited to the second immersion was that of repeating it three times, which destroyed the burial with Christ or backward immersion.

But Augustine from whom the Dunkards borrowed the idea of dipping the head three times, failed to mention the form of the cross which led the brethren in 1708, to originate a new form, found neither in the Bible nor history, before that date. And it is worthy of notice that the Baptist form, beginning in A. D. 1522, is the first, and that of the Dunkards in 1708, the second form of baptism, that we have found, that did not honor Christ with at least some appearance of a cross.

If we cannot honor Christ by obedience to that which we know that He never taught, it is impossible that the Dunkard form can be in honor to God, for it is not found in our Bible. Indeed, all the wisdom of earth could not invent anything more to the reverse of the way Jesus was buried, and they

cannot evade this by saying that we know not how he was buried, for "they took the body of Jesus, and wound it in linen cloths," in a way to make it impossible that He could have been buried on His knees.

If "whatsoever maketh manifest is light," all outside of what we see with Christ is darkness, therefore to prefer what we borrow from men to that we see with Christ, is to prefer "darkness, rather than light." But that which shows the want of thought on the part of our Dunkard brethren, is that they yet continue the ridiculous idea of claiming to bury three times, which originated in the Arian war. Think again and tell me now what God do you worship? Do you believe that Christ died three times, or was he buried more than once? Has the dark cloud of the great Arian war so obscured the light, that you are unable to see the plainest truths in all the Bible? One immersion, with three dips of the head, may be in keeping with the Hindoo three-headed god, but can be no figure of what I saw with Christ. It is no apparent figure, neither of the cross nor that of His burial. To exhibit at one view how the Arian war changed the apostolic order, we may here compare Philip with Jerome, thus:

PHILIP.	JEROME.
"Only they were baptized in the name of the Lord Jesus." Acts viii.16.	"'We are..baptized in the' 'one name;'" "Father, Son and Holy Ghost;" the name of the Trinity."

If against Philip, Jerome has the truth of the matter, then our modern divines are correct in only repeating the words of the commission, for in that, according to Jerome, they give "the name of the Trinity," the one only name called for. But whether Jerome be correct or incorrect, it is impossible to reconcile him with Philip, Peter, and Paul. Indeed, Jerome's God was unknown to Paul, for he knew "but one God, the Father," and He, was neither the Son, nor Holy Ghost, for in addition to Him, Paul had "one Lord Jesus Christ" and "one Spirit" which was, neither the Father, nor Son, but "of our God." But, if in councils of war, men have the right to change the order of things, it is now left to our choice as to that which we prefer. To baptize into each name called for, in Matt. xxviii. 19., is to honor God by obedience to Christ. But only to repeat the words of the commission

as men do in our day, without the use of a single name, is to prefer the authority of men of war, or the decision of the Trinitarian council of war.

PAUL'S THREE IMMERSIONS.

In the 6th of Romans, the three immersions are clear. For Christ commanded baptism "in the name of the Father, and of the Son, and of the Holy Ghost," but the Romans were "baptized into Jesus Christ," which is the name of neither the Father, nor Holy Ghost, but of the Son only, thus limiting us to the name of Him that died, for this, the second immersion. Therefore, if neither the Father, nor Holy Ghost, were ever nailed to the cross, it is impossible that the immersion into the name of the Son, by which we are planted together in the likeness of his death, can be the same with the baptism into the name of the Father, and Holy Ghost; for there can be no likeness of the death of Him that never died, which, excluding both the Father, and Holy Ghost, from the second immersion, makes it impossible, that Matt. xxviii. 19. can admit of less than three.

To make this clear, I was baptized with James, Thomas and John. This may admit of one or three immersions. But now, I tell you plainly, that with Thomas, the second person, I was baptized in the river, in which neither James, nor John, was ever baptized; and tell me now, can I have less than three? If not, then according to the same rule the Romans could not have less than three, for though the words; "in the name of the Father, and of the Son, and of the Holy Ghost," may admit of either one or three immersions, Paul tells us plainly, that as many "as were baptized into Jesus Christ, were baptized into his death;" (Rom. vi. 3.) which coming between the Father, and Holy Ghost, the two that never died, makes it impossible for the Romans to have less than three.

Christ, to give His Father the pre-eminence, commanded baptism first of all into His name. But the Father never died, and it is impossible for a baptism into the name of undying immortality, to represent the death of Him that died. Therefore, if the baptism "into Jesus Christ" be "in the likeness o his death," (vi. 5.) who died on the cross, this cannot be the

same with the one, "in the name of the Father," for He was never nailed to the cross.

The Romans were not only baptized into the death of Christ, but they were also "buried with him;" (vi. 4.) and that not in the second immersion, for we must first be baptized into Jesus Christ;" (vi. 3.) before we can be "buried with him;" (vi. 4.) Men first die before they are buried, and so in the figure, we must not only be "dead with Christ," (vi. 8.) but "baptized into his death," (vi. 3.) before we can be "buried with him." Indeed, "the likeness of his death, (vi. 5.) which on the cross "he died unto sin once;" (vi. 10.) being not only unlike, but the reverse of His burial, makes it impossible to confound the two as one and the same, which drives us to the necessity of the third immersion; for on the cross Christ was never buried, neither did He die in the grave. Therefore if the same figure cannot represent two opposites, the baptism, "in the likeness of his death," cannot be the one that is in the likeness of His burial. "Therefore we are buried with him;" (vi. 4.) not in the second, but, in the third immersion.

Paul makes a clear distinction between the two immersions, for, *if* in verse 3, we "were baptized into Jesus Christ," in verse 4, "we are buried," not into Him, but "with him." These two words cannot admit of less than two immersions, for before we are in Christ, we cannot be "buried with him;" and if in Him before baptism then we cannot be "baptized into Jesus Christ," for, how can we enter into that in which we already are.

In verse 3, we put on Christ, for "baptized into Jesus Christ." Therefore, in verse 4, "we are buried," not into, but "with him," not to put Him on, but because we have put Him on, or, are in Him. As the man in the coffin is buried, not to be put into the coffin, but buried with it, because he is in it, and if He, with whom "we are buried," was buried, not into Himself, but into the grave, it is as impossible for the burial in verse 4, to be the same with the baptism, in verse 3, as for the grave to be the person that died on the cross; for, if the watery grave be the figure of our burial with Christ, it is the figure of the place He was buried, which was in the grave, and not in the man on the cross. But, in the figure, our baptism, in verse 3, is not into the grave, but into the man

that died on the cross. Therefore, in keeping with the figure it is as impossible for the burial, in verse 4, to be the baptism in verse 3, as for the grave to be the person nailed to the cross, which proves fatal to that of my choice, for it sweeps away the last remains of the baptism of my Fathers. But, if their mode of one immersion, finds no place in our Bible, why may I not sacrifice ways of my own choice for that which Paul learned of Christ?

To make both the design and mode of baptism clear, we should call to mind that the commandment is not to be buried with Christ; neither are we commanded to be baptized into his death, but into the name of the Son of God, whom I saw bleeding on the cross. But, just as I, in honor to Christ, or in the form of the cross, as if "crucified with *him*," (vi. 6) was being "baptized into Jesus Christ," (vi. 3.) "he bowed his head" and died. And if in Him that died, I, too, "died with Christ;" (vi. 8.) And thus, was I "baptized into his death;" (vi. 3.) After death we are buried, but not in the form of the cross, for Christ was not buried there.

In Romans vi. 4. Paul, that wise master-builder made this clear, but our translators, by omitting two words, and incorrectly translating two, have veiled it in darkness too obscure to be seen. Instead of "we are buried," all Greek authorities admit that the idea is that "we were buried." To put it in the present tense, is to make Paul tell an untruth, for at that time he was not buried. The word rendered "by," in verse 4, is, *dia*, the meaning of which is, *through*, as "through the eye of a needle." To render it "by" in this connection does Paul great injustice, for, if Christ was buried, not on the cross, but in the grave, He was buried not "into death," but because He was dead. Therefore, to make Paul say, "we are buried with him by baptism into death," is to make him tell an untruth; for where Christ never was buried, we cannot be "buried with him," and I had rather bear the cross as much as to submit to the three immersions, than to thus charge an apostle of God with an untruth. If Paul may speak for himself, to do him justice, I shall both give the two words omitted in verse 4, and the correct translation of the other two, thus:

"Therefore we" *were* "buried with him" *through the* "bap-

tism into" *His* "death." Now all is clear, the great difficulty is removed, for Paul is no more made either to contradict God's sacred authors, nor to teach that which is false. For the text does not now teach that either Christ, or Paul was ever buried into death. If Paul really meant just what he said, those baptized into Jesus Christ were baptized into his death, which death, He died, not in the grave, but on the cross. "Therefore we were buried with him" (not "by" the baptism "into his death" on the cross, but,) "through the baptism into his death" for through that baptism we pass, before we can be buried with him. Indeed, it can admit of no other construction, for we must first "put on Christ" before we can be "buried with him," and if we do not bury men to die, but because they are dead, how ridiculous to think of being buried with Christ before we have been "baptized into his death."

If the burial with Christ had been in the same immersion, in which we are "baptized into his death," then instead of, *dia*, Paul would have used the word *en*, that is, "in the baptism," as in Col. ii. 12. If in Rom. vi. 4., Paul had used the same word *en*, instead of *dia*, it would have limited us to the same immersion, thus, "buried with him" in "the baptism into his death." But instead of the word "in" Paul here used the word "through," which, taking us through the baptism into the death of Christ, places the burial "with him" this side, that is, in the third immersion.

To make this clear we may give a few examples of the use of the word, *dia*, thus: "If Christ would go to Galilee, He must "go through Samaria." Now Paul used the same word to discover to us that the only way to be baptized with Christ, is first to pass"through the baptism into his death." When Christ stopped at Sychar, He had not yet passed through Samaria; and if He had gone no farther He would have never reached Galilee. Now if Paul employed the same word to convey the same idea, until we pass through the baptism into Christ's death, we can never be "buried with him."

In Mark ii. 1, the same word *dia* is rendered "after." That is "after *some* days" had passed, Christ returned to Capernaum; and in Rom. vi. 4, Paul used the same word to convey the same idea, for he was buried with Christ "after" the "baptism

into his death" and if we may here use the same word the same way, the text will read thus: "Therefore, we were buried with him" *after* "the baptism into his death." But if, before we pass "through" the "baptism into his death" there can be no "after," Paul could not have less than three immersions. But I had rather know how Paul himself used the word *dia*, and now I see that he has twice, once in Acts xxiv. 17, and again in Gal. ii. 1. used it where the idea is clearly "after," and if in Rom. vi. 4. he used the same word to convey the same idea, the idea is that Paul was buried with Christ, not by the immersion "into his death," but *after* "the baptism into his death." Therefore as "all passed through the sea," so we must all pass through the baptism into Christ's death before we can be "buried with him."

In this connection, whether we render the word, *dia*, "through" or "after" the idea is about the same, for the burial with Christ is "after" we pass "through" the "baptism into his death. But what injustice to Paul to make him say "we are buried with him by baptism into death," which conveys the ridiculous idea, of Christ being buried in himself, for if "we are buried with him," we are buried in the same place that He was buried, and if we have but one immersion, the one only burial that we can have is that of being "baptized into Jesus Christ" and if "we are buried with him" here then He is buried in Himself. But should we by the incorrect translation of the word *dia*, thus charge Paul with teaching a doctrine so ridiculous? If a figure is like that of which it is a figure, it is impossible that the figure of Christ's burial in the grave, can be the figure of His death on the cross. Hence, the necessity not only of two immersions, but of different forms; one is the form of the cross, the other, that of His burial. But to make clear the mode of baptism, it is necessary to notice that the baptism into

THE DEATH OF CHRIST,

cannot be the same with the baptism into the name "of the Son," for we "continue in the Son, and in the Father." But, if Christ is not now dead, we cannot now be in "His death." If He is "alive forever more," the one only way that we can now be "baptized into his death;" (Rom. vi. 3.) is to go back as it were 1800 years, learn how "He died" and then be "plant-

ed together in the likeness of His death," (vi. 5.) Therefore Paul that wise master-builder puts this not in the present tense, but in the past, every time. Thus, "if we have been planted together in the likeness of his death" we "were baptized into his death." (vi. 3.) If, therefore, He was "obedient to death, even the death of the cross," nothing can be 'in the likeness of his death" on "the cross," but obedience to His baptism in the form of the cross.

If Christ had died for "the extinction of life," then to put one under the water, it makes no difference how, we could thus have a figure of "the extinction of life." But if just the reverse "he died unto sin once" to "abolish death," and obtain life, to sink out of sight, nor cease to breathe, cannot be the figure. Therefore, nothing but to obey "from the heart that form of doctrine," (vi. 17.) called "the circumscision of Christ" or, "crucified with *him*," that the body of sin may be, destroyed," (vi. 6.) can be "in the likeness of his death," (vi. 5.) which "he died unto sin once;" "that through death he might destroy him that had the power of death."

There are different kinds of death, but Christ's death was unlike all others, for though others died the death of a cross, he was the first one whose death was obedience to "the death of the cross." Christ, to signify "what death he should die," said, that "the Son of man must be lifted up," and so in baptism, we, like Paul's form of prayer lift "up holy hands" to that form of the cross to which, when Moses raised his, "Israel prevailed." But if men prefer the likeness of the death of Eli, they have their choice to go down backward in the water. If they rather have the likeness of the death of Judas, they can go down forward. Or, if their choice be the death of Korah, it makes no difference as to form just so we go down under the water, that will do as well, for we know not how he went down. But we all know how Christ was "lifted up," and to prevent the possibility of a mistake as to the figure to signify the death of the cross, Christ told Peter plainly that he should "stretch forth" his "hands." Therefore we have our choice as to whose death we prefer. If Christ being "lifted up," died "the death of the cross," to be "baptized into his death," (vi. 3,) is to be baptized in the form of the cross. For if He is not now dead, the one only way that we can be

"baptized into his death," is to be baptized "in the likeness of his death." (vi. 5.)

Therefore the idea conveyed by the words "baptized into his death" is that of a "figure" exhibited in the "form" of baptism. If, therefore, my baptism is not the extinction of life, but is "the circumcision of Christ" to "deliver me from the body of this death," nothing but the "figure" of the way He was circumcised on the cross can be the baptism "into His death." And if to be "baptized into his death," is to be baptized in the form of the cross, Paul could well say to those who had seen persons thus baptized, "before" your "eyes Jesus Christ hath been evidently set forth, crucified among you." Indeed this is positive proof of the form of the cross, for no other form of baptism, could have thus "set forth" before their eyes "Jesus Christ . . . crucified." And this is an all important point for the promise "of the resurrection" with Christ is on the condition of baptism in the form of the cross, which we prove thus: said Paul, "If . . . in the likeness of his death we shall be also of the resurrection." (Greek.) But if Christ is not now dead it is impossible that we can in the present tense be "in the likeness of his death." Therefore Paul limits this to the form of baptism by putting it in the past, thus; "if we have been planted together in the likeness of his death we shall be also of the resurrection;" (vi. 5.) for "if we" *died* "with Christ we believe that we shall also live with him."

But, if in the present tense, Christ is not dead, if He is "alive forever more," the one only way that we can die with Him, now is to die like "he died." It is true, that by ceasing to do evil, I can die unto sin, and so can the most wicked man, by having his head taken off, but that is not to die "with Christ." If He is "alive forever more," the one only way that I can die with Him now is to go back and die like He died. If, therefore, He died "the death of the cross," nothing but the figure of the way "he died" on the cross, can be "in the likeness of his death." Therefore, the one only way that we can be "baptized into his death" is in the form of the cross, which Paul called "crucified with Christ." That Paul here had reference to his baptism in the form of the cross is clear, for though he twice declared that he "was crucified

with Christ," he never put it in the present tense, for the Greek is in the past, that is, "was crucified with *him*."

In speaking of his spiritual life, Paul puts it in the present tense, as "Christ liveth in me." But his baptism is always in the past, thus, "so many of us as were baptized into Jesus Christ were baptized into his death . . . if we have been planted together in the likeness of his death . . . our old man was crucified with *him* . . . if we died with Christ."

At the time Paul wrote, he was as dead to sin, and as much crucified to the world as he ever was. Therefore, when he speaks of his death and crucifixion as in the past, saying: "we died with Christ," "was crucified with *him*," we are thus limited to his baptism, for though dead to sin we cannot now be dead with Christ, for He is not dead, neither can we be crucified with him, except by baptism in the form of the cross, for He is not now, neither was he ever crucified but on the cross. Therefore, the one only way that Paul could have been "crucified with Christ" was by baptism in the form of the cross, of which Paul gloried, for "the cross . . . is the power of God," the salvation "unto us which are saved," though it once was, and yet is "foolishness" to them "that perish." To the Jews "the offence of the cross" was, that those baptized in the form of the cross, were obedient to their law no more.

In Eph. ii. 16., baptism is again called "the cross," for "to make in himself of twain one new man," Christ reconciled "unto God in one body," both Jew and Gentile, *through* (Greek), "the cross." And if Christ "made peace through the blood of his cross," I know no peace with God without the baptism in the form of the cross. Indeed, to claim that we can come to Christ by disobedience to "that form of baptism which He "delivered" on the cross, is to charge Him with an untruth: for He declared, saying: "If I be lifted up," I "will draw all *men* unto me." Therefore, if "all *men*" are not drawn to Christ, the idea is that all of His people are to be "lifted up" with Him. But on the cross, no man was with Him "lifted up," which limits us to that form of baptism which Paul called "crucified with *him*." And so Peter understood it, for said he, "Christ suffered for us, leading us an example that ye should follow his steps. If "the cross . . . is the power of God," unto salvation, how can I place myself

within the reach of His power if not in the way of "the cross." In addition to John's baptism, saith the Lord, "I have a baptism," and if His law is not go, but follow me, every time, all that is necessary to get it clear, is to notice each step that He took, for, said He, "with the baptism that I am baptized, withal shall ye be baptized," which may be divided into two parts, thus:

THE FIRST

division of Christ's baptism is from the time He was nailed to the cross, to the beginning of that darkness in which He was immersed. This first part, before the darkness, was not an immersion, but the baptism of "blood." (1 John v. 6.) Here "Christ was crucified," and Paul "with *him*," which he called "the blood of sprinkling" for, in Christ we see no immersion here, and he must follow Christ every time.

Here Paul was "baptized into Jesus Christ;" (Rom. vi. 3.) and that in the form of the cross, for in no other way was he "crucified with Christ." Indeed, baptism in the form of the cross was such an established custom, all that was necessary to convey the idea that Peter should die the death of the cross, was to say to him, "thou shalt stretch forth thy hands." From John xiii. 9., it would appear that Peter's baptism in the form of the cross, was limited, not to that of having his hands washed, but also his head, for when afraid of losing his "part with" Christ, he wished to have this repeated; from which it would appear that the way that he first put on Christ, was by having his "hands and head" washed. And indeed, if Christ be "the door," this was really necessary, for under the law, not only "the two side posts" but, "the upper door post" was also sprinkled with blood, and not only were Christ's hands torn with nails, but His head was also pierced with thorns. And the baptism that saved Peter was "The figure" not of an immersion, but of the way that Christ was "put to death in the flesh." Therefore, I now see what Paul meant by saying that those who have come "to Jesus the mediator of the new covenant," "have come to the blood of sprinkling." But I shall also expect to come to an immersion soon, for Paul in his zeal to follow Jesus every time, did not only speak of having his heart "sprinkled from an evil conscience," but also his body "washed with pure water." And true, I see it now, for

THE SECOND

division of Christ's baptism was an immersion, yea, the most complete of all immersions, but not in water, for then the water of our baptism could not have been the figure. Therefore, Christ must have a full immersion in that darkness, the shadow of death which draped the very earth in mourning. What we call darkness, gives place to the morning light, but the darkness that Christ chose in which to exhibit a perfect model of a full immersion, withstood the powers of the sun and shut in its light, even its noon-tide glory. That the work of God in all things may be perfect, in this darkness, which, draping the earth in mourning, was the very shadow of death itself, Christ on the cross, and that under the sacred name JESUS, was baptized into death, and thus exhibited that perfect model of the one only way that we can be "baptized into his death;" (Rom. vi. 3.) for if now, He is "alive forever more," the one only way that we can die "with Christ," (vi. 8.) is, "in the likeness of his death," (vi. 5.) and if "His death" was an immersion on the cross, not for "the extinction of life," but, to "abolish death" and bring in life, nothing but an immersion in the form of the cross, to die "unto sin" with the view of life can be "in the likeness of his death."

This is called "the circumcision of Christ," but, if His circumcision was "his death" on the cross, where is the figure, if not in the form of the cross? We further notice that He whose every example exhibits a model for christian imitation, was also buried, but not in this immersion, for the darkness giving place to light, He passing through this, found His burying place in the grave. And to follow Him every time Paul as noticed on page 49, first passing through the "baptism into his death," was buried this side, thus: "We were buried with him through the baptism into his death." For in keeping with the form of baptism given in the example of Christ, the true light of God, no man can be

BURIED WITH HIM

until he pass, first through the baptism in the form of the cross. For if Christ is not now buried, it is impossible to be "buried with him," (vi. 4.) if not in the figure.

But if we can be "buried with him" only in the figure, we must first find the form given, and John informs us that He

was buried "as the manner of the Jews is to bury." That is, on His back. And, indeed, this is really necessary, in order that we may be in the likeness of

HIS RESURRECTION.

For, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Therefore, it would be ridiculous in this third immersion to come up "backward" out of the water, for that is the form of "rebellion." But never losing sight of Christ we should remember that He was not buried in the name of the Holy Ghost, but, after He was buried, He was in the grave, baptized with the Holy Spirit, not to put Him in, but to take Him out. And this must not be forgotten, for the two Greek words, for baptize and bury, are never confounded, nor used as inter-changeable. I admit that in Rom. vi. 4., our translators have so confounded them as to make it appear that they were used to convey one and the same idea, and if Paul had used either the word "by" or "in," as in Col. ii. 12., we would have to admit that he did the same. But since he used the genitive form of the word, *dia*, that is "*through*" as we pass through a door, the idea is, that we must first pass through the baptism, into Christ's death, before we can be buried with him.

In reference to the same thing, Christ also used the same word, saying: "I am the door" *through* "me, if any man enter." For if in Him who did himself pass "through death," we too go with Him. But if having put on Christ we abide in Him, this figure of passing through His death, as if in the man that died, is the one only way that we can, as through a door, pass through Christ. If, therefore, as He declared, "no man cometh unto the Father, but '*through*' me," I now see no way to go to God, if not through the death of Christ; and if He is not now dead, the one only way that I can die "with Christ" is in the figure which Paul called "the likeness of his death," and, if "in the likeness of his death we shall be also of the resurrection." Therefore, we first pass "through the baptism into his death" before we can be "buried with him," but, if on the cross He was baptized into death, nothing but baptism in the form of the cross can be "the likeness."

If, as a substitute, Christ died to reconcile God to man, we

may give ourselves no farther concern about the matter. But, if just the reverse, He died to reconcile man to God, we must accept of the condition, or there is no reconciliation. If, therefore, "to reconcile all things unto himself... in the body of his flesh through death," he "made peace through the blood of his cross" to become reconciled to God, now is to consent to go the way of the cross. And since Christ has exhibited the perfect model, all that is necessary to know the way is to deny ourselves and take up the cross enough to exchange the doctrine and tradition of men for what we see in Christ.

BURY.

If words are employed to convey ideas we must first learn the meaning of the word before the proper idea can be conveyed. Our English word, bury, knowing no limit as to what we bury, may be used in reference to baptism; but not so with the Greek word, *thapto*, for its meaning is "to perform funeral rites;" (Rab. p. 329.,) therefore it is limited alone to that of burying dead persons, for in all the Bible there is not a single example, either of this or its corresponding Hebrew word ever being used in any other way. It is true that in Rom. vi. 4., our translators, as noticed on page 57, have confounded it with the word baptize, but Paul, that wise master-builder, was never so careless in the use of words. Had he used the word "by," we would admit that he did confound the two, but when we notice that he did not only use the genitive form of *dia*, but, was speaking of a baptism into the death which Christ died, not in the grave, but on the cross, the idea conveyed by Paul is, that until we first pass through the baptism into Christ's death, there can be no burial "with him." Indeed, the meaning of the word, proves this, for as we have noticed, it is used only in reference to that of burying those that were dead before they were buried. Therefore, if Christ died before He was buried, we must first be "baptized into his death," (vi. 3.,) before we can be "buried with him." The burial is limited alone to the third immersion.

In Matt. xxviii. 19., the word baptize is also used in reference to the third immersion, but from the great model of the true light of God as exhibited in Christ, we discover that this is not to put us in the water, but to take us out, for Christ was not buried in the name of the Holy Ghost, but

after He was buried, He was in the grave baptized or "quickened by the Spirit" to be taken out. The same idea is conveyed in Col. ii. 12., the literal reading of which is, "having been buried with him into the baptism in which, also ye were raised." If impossible, either to put a burial into the same burial, or a baptism into the same baptism, this can no more confound the word baptize with the burial, than Christ being buried in the grave, makes the grave, in which He was buried the same with His burial. He was buried in the grave in which He was baptized, to be taken out, and so we, too, are buried in the immersion in which, into the name of the Holy Ghost, we are baptized to be taken out.

To prove that the word bury cannot be used to convey the same idea with baptize, we may notice a few examples in which we will exchange the word "baptize," for bury, thus; "He marveled that he had not first" *buried*, "before dinner," and, "except they" *bury*, "they eat not." Again, how ridiculous to say that "he shall" *bury* "you with the Holy Ghost, and with fire." Indeed, the meaning of the two words is so entirely opposite as to make it impossible for each to convey the same idea; for the word baptize, if ever used in reference to the dead at all, it is only with the idea of giving life. But to the reverse, the word bury, being limited to dead persons, even to their dead bodies of whom James said, "the body without the spirit, is dead," this, the fixed meaning of the word *thapto;* is not violated even in a spiritual sense, for, though twice used as a figure, the idea is that of being buried, not only with Christ, but even within His dead body in the grave; which, sweeping away the idea of a spiritual burial with Christ, without the figure, proves fatal, not only to those who reject water baptism, but also to those who by one immersion claim to both baptize and bury. For if the word be limited alone to the bodies of dead persons, how ridiculous to think of burying living men in the name of the Father, Son, and Holy Ghost.

If you claim a spiritual death, I answer, the word being limited alone to those dead bodies that have no spirit, cannot be used in a spiritual sense, unless in the figure of being in the dead body of Him that had given "up the ghost." But, if only as many as have been baptized into Christ, have put on

Christ, how can you be in the dead body of Christ before being baptized into either the Father or Son. But the Dunkard idea of burying three times, is more ridiculous, for their mode being just the reverse of the way Christ was buried, they can have no figure of that, and yet, they, like the blind leading the blind, claim to bury three times, which would be too ridiculous, even if the Greek word for bury had been the same with our English word; but how much more so, if the word *thapto* is limited alone to that of burying dead persons, then how ridiculous to think of burying living men into the name of the Father who never died.

THE CROSS OF CHRIST.

To the first christians, the cross was very sacred; but forgotten now. It is true that we both sing and speak of the cross, but the idea is that of our little crosses, and not "the cross of Christ," for that never occurs in the plural. It is clear from Gal. vi. 12., that we can have "the cross of Christ," and no persecution, for the fear of those that had it was that "they should suffer persecution for the cross." That which caused Paul's persecution, was not the cross, but "the offence of the cross," which offence, was, that it was the end of circumcision. (v. 11.) Persecution is the work, not of Christ, but of the world, therefore, if persecution had been the cross, Paul would have been crucified by the world, but he has it the other way, "The world is crucified unto me." Therefore, the cross for Christ, cannot be the same with "the cross of Christ," which, in spite of our modern theory, drives us to the necessity of admitting that God's sacred authors had the correct idea, when they, and that six times, called that on which Jesus died, "his cross." And if Christ "made peace through the blood of his cross," I now see why Paul's glory was in the cross.

But since the day of Paul's baptism he has never been enough united with the world, to have such a severing from it. To give the literal reading of his own words, he said: "Through which, to me, an order has been crucified, and I to the order." That is the Mosaic order, or "hand writing of ordinances," once so dear to Paul, Christ took "out of the way nailing it to his cross." Paul did not say that "the world" (order) was really crucified, but only "unto me."

Neither does he say that Christ, in a literal sense, nailed the "order" of the old covenant "to his cross," but only "to us," which clearly limits us to Paul's baptism, for the time at which the old order, which our translators render, world, was crucified to him, by Christ taking "it out of the way, nailing it to his cross," which proves that Paul's reference was to his mode of baptism. This relieves us of the difficulty of supposing that Paul gloried in the cross, to which Christ was nailed. But, if by obedience to that "form of doctrine," into which he "was delivered," his sins being all washed away, he was made as clean and white as angels are, even a new creature, created anew in Christ Jesus, he could well glory in that and if as Barnabas declares Christ "has joined both the cross and water together." Paul's baptism being in the figure, or form of the cross, he could well call it "the cross of our Lord Jesus Christ."

But if Paul also gloried in other things, what did he mean here by glorying only in that form of baptism which was a figure of "the cross of Christ." To make this clear, we have only to notice that there were but two things under consideration, some of Paul's brethren wanted both, "the cross of Christ," that is, baptism in the form of the cross, and circumcision: but Paul being satisfied with "the circumcision of Christ," or baptism in the form of the cross, in reference to these things only, said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and if, as we have noticed, since the day of Paul's baptism, he has never been enough united with "the world" to speak of either that, or the law of circumcision being crucified unto him, this is a clear and positive proof that his allusion was to his baptism in the form of the cross, for in all the Bible the words "the cross of Christ," are used in reference to but two things. First, that on which Jesus died, and second, that form of baptism which, being in the figure was called the cross of Christ, for in honor to him who died on the cross.

To distinguish this, the figure or form of the cross in which we are baptized, from that on which Jesus died, Paul called it the word "of the cross," and properly, too, for, formed by obedience to the word, and this form of baptism called, "the word of the cross," is what Paul declares to be "the power of

God," for he used the word, *logos*, that is, word:" therefore out of the 140 times the word occurs, this is the one only text in which it is rendered "preaching," and, improperly here, for it is not by preaching, but by obedience to the word, that we are sanctified and cleansed "with the washing of water."

That the figure, or baptism, in the form of the cross, is so inseparately united with that on which Jesus died, as to be regarded as one and the same thing, is clear again, from Ephe. ii. 16., for it is "by the cross" that Christ, "to make in himself, of twain, one new man," reconciled both Jew and Gentile into "one body," for, "by one spirit are we all baptized into one body." But where the cross, on which Jesus died, is severed from the figure, instead of union, the breach is made wider. It was so with Paul, but when he united the figure, the perfect union was secured. Therefore, the words "by the cross," in this connection does as properly refer to the form of baptism, as that of the cross on which Jesus died.

It was in the form of the cross that Jesus died "the death of the cross." But though he took the law of circumcision "out of the way, nailing it to his cross," he did not do this for Paul, until he too, with Christ, in the form of the cross, died the death of the cross. This was the "offence of the cross," that is, the ceasing to preach "circumcision." But "they that are Christ's, are crucified, not only to the law, but, "have crucified the flesh with the passions and lusts."

CLEAR POINTS.

To answer the long disputed question, and settle forever the form of baptism, we have only to call to mind that there are but four ways that men even claim to know the mode, or that we can ever hope to learn, the

First, and with but a few exceptions, the only reason offered for the mode is the established custom of the age in which we live. But, if there are too many, and conflicting modes for a man of reason to believe that all can be the proper mode those who are satisfied with this evidence, are satisfied with being what Paul was, before his conversion, that is, with the tradition of their fathers. But if, like Paul, after his conversion, forgetting the tradition of our father's, we would inquire, for that which is in honor to Christ, therefore, leaving this dark and silly reason, for the form of our choice we come to the

Second, which is history. But the falling away, the great revolution of the Arian war, and introduction of infant baptism has so completely destroyed the original institution, and introduced so many new modes, as to make it impossible to find the mode here, for before the close of the first six hundred years, there were twenty-five new modes of baptism. But of all the modes known in the United States, the oldest is not yet 360 years old. Then how ridiculous, to claim history for the mode of our choice, but leaving this dark picture we will notice the

Third point, that is, the meaning of the word, *baptizo.* But, if all that our Greek scholars know, is what they learn from early authors, we will go to the higher authority of the fathers. To begin with Justin Martyr, for baptize, he used the word, *wash.* Tertullian, used it in reference to the ordinance of baptism, which, he informs us, was three immersions with sprinkling, after the first. But in the Armenian Ritual, it is used in reference to the sprinkling alone, as if to distinguish this from the three immersions. Laurentius "baptized from a pitcher," called "pouring." The Romans baptized by "effusion, immersion, and aspersion," but, "in the form of the cross." Chrysostom said, "not only is baptism called a cross, but the cross is called baptism." Indeed, instead of baptize, the Sclavonic version, use the word "cross." Eusebius speaks of a man being "baptized the second time, with tears." But, having noticed that they had 25 modes of baptism they could not have used the word in less than as many different ways, which makes it impossible to learn to know the form of Christ's baptism, by the way a fallen church used the word, therefore, leaving this dark picture, we may inquire as to how the sacred authors used the word.

In the Greek it first occurs in 2 Kings v. 14., and rendered "dipped," and that to "wash and be clean." But the next time the same word occurs it is rendered "affrighted." (Isa. xxi. 4.) The first time it occurs in the New Testament, the idea is immersion; (Matt. iii. 6.) But in Mark vii. 4, 8., it is used in reference to the "washing" of cups and pots, and in Luke xi. 38, and Mark vii. 4., it is in reference to the washing of hands. In Mark i. 5. the idea is immersion, but in 1 Cor. xv. 29., it is just the reverse, for instead of immersion, it is

emersion. In Col. ii. 12., we have both immersion and emersion. In Acts i. 5., it is that with which we are "filled," (ii. 4.) but in Acts viii. 38., it is just the reverse, for it is that into which we go. In 1 Cor. xii. 13., the idea is neither sprinkling, pouring, nor immersion, but is that of being united "into one body," by being "made to drink into one spirit," which makes it plain, clear and positive that whether sprinkling, pouring, one immersion or three, those whose mode of baptism is sustained only by the meaning of the word, is nothing but the conjecture of guess work; which, in spite of the ways of our choice, limits us alone to the

Fourth point, the example of Christ, and teaching of the apostles as the last resort, and the one only way that we can ever learn to know what Jesus meant, or what His form of baptism really was: for having unveiled, and exposed the ridiculous idea of an attempt to learn the mode, by either of the first three reasons offered, every real honest lover of truth is thus driven to Christ, "the true Light," as the last resort, and one only way to God. And now, in this, I see the wisdom of God, "that turneth wise *men* backward, and maketh their knowledge foolish," in that He has "hid these things from the wise and prudent," by using a word, the meaning of which, is too indefinite for man, by wisdom, ever to know God's "highway . . . of holiness:" for if "God hath chosen the foolish things of this world to confound the wise," we must become "fools for Christ's sake," or, ceasing from the way of our choice, be "reconciled to God," enough to walk the path that Jesus trod, the one only way to God. But though the way is too dark and obscure for men by wisdom, those who stop to dispute over the meaning of a word, even to know, to those who hear the voice of Him that led the way, and thus "follow the Lamb whithersoever he goeth," all is as clear as the sun in its noontide glory, for He, on whom they have fixed their eye, is "the true light which lighteth every man that cometh into the world." Therefore, though "darkness come upon you," that refuse to "walk while ye have the light," the "willing and obedient," "the wayfaring men, though fools, shall not err *therein*," for He who said, "I am the way" said, "I am the light of the world," therefore, "he that followeth me shall not walk in darkness, but shall have the light of life."

But, if the way Jesus went, be the one only way to God, as if to close every other way to get light, no mode of baptism is given in Matt. xxviii. 19. Indeed, so far from the form, water is not even mentioned, which proves that the form had been before given, for without a form there can be no obedience. And the commandment "teaching them to observe all things whatsoever I have commanded you," limits us to that one only form given by Christ Himself; for that which He had so often commanded, was obedience to the example given, saying, "I have given you an example that ye should do as I have done," for, said He, "I am the way, the truth, and the life." And, if in His example of obedience, He has given the form, I now see why He, in Matt. xxviii. 19, gave no form, but commanded obedience to the form given; for, if "no man cometh unto the Father, but through Him," the one only way to God, is through the form given in His example. Which makes it to the letter true, that "the wayfaring men, though fools, shall not err *therein*." For, though "the unclean," those who despise "the cross of Christ," "shall not pass over it." He who is "the way," even God's "highway . . . of holiness," has declared, saying: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life," which makes it

Impossible

for any, but the disobedient, and unbelieving to "err *therein*," for He "was the true Light, which lighteth every man that cometh into the world and all can see the way that He went to God." Therefore it is impossible for the "willing and obedient," those who "follow the Lamb" to "abide in darkness," as to the true "light of life," for if willing to come "to the light," we have only to look "upon Jesus as he walked," and obey His voice, saying: "Follow thou me." And now for the form of baptism, His

First example was given in Jordan, and the first name in Matt. xxviii. 19, is "the Father." Therefore, though no form is given in Matt. xxviii. 19, the example of Him who said: "do as I have done," gives us an immersion in water for the baptism "in the name of the Father." Therefore, to "walk in the light, as he is in the light," is to follow Jesus in this. To prefer another way, is to love "darkness rather than light."

This first immersion was called John's baptism, but after this, Christ said: "I have a baptism;" and the

Second name called for in Matt. xxviii. 19, is the Son, but the form is not given there, for as we have noticed, the word baptize, is used in too many conflicting ways, to give any form. Therefore the one only way, to learn the form, is to look again to "the true light." But I heard him say, "the Son of man" must "be lifted up," and true, for now I see Him nailed to the cross," which is not an immersion in water, but the baptism of blood, for He came, "not by water only, but by water and blood," even "through the blood of his cross;" and to "follow the Lamb whithersoever he goeth," is to go with Him in the way He went. Therefore, if "we walk in the light as he is in the light," our second step is to go with Him through the blood of the cross, and so Paul understood it, for to be "baptized into Jesus Christ," he called "crucified with *him.*" For if in His second step, Christ came not by water, but "by . . . blood," it is impossible that I can by an immersion in water, follow Him. Therefore, to prefer an immersion in water for the baptism in the name of the Son, is to love "darkness rather than light." But when we call to mind that the example of Christ is the one only way that we can ever learn the form, and think of the ridiculous idea of an attempt, even in spite of the example of Christ, to get the mode by the wisdom of man, or meaning of the word *baptizo*, we may well ask, if "the light that is in thee, be darkness, how great *is* that darkness?" But to avoid the whirlpool of strong delusion, remember that if "whatsoever doth make manifest, is light," all outside of what we see in Christ is darkness, and if it is impossible that an immersion in water can be the proper figure of the way that Christ was nailed to the cross, it is as

Impossible

for us, by an immersion in water, in the name of the Son to follow Him, as it is without an immersion to follow Him "in the name of the Father:" which proves Paul correct in supposing that we have come "to the blood of sprinkling." Peter knew no other form of baptism into Christ, for instead of an immersion in water, he agrees with Paul in the form of the cross, or "sprinkling of the blood of Jesus Christ," and there can be no mistake as to Peter's meaning, for he was speaking

of the work of the "elect . . . of God," and that for which this "peculiar people" the "royal priesthood," had been set apart, was to the "sprinkling of the blood of Jesus Christ." Therefore, the modern idea of an immersion in water for the baptism in the name of the Son, was unknown when Peter and Paul wrote; for it is impossible that an immersion in water can be the figure of the way, that Christ was sprinkled with blood.

Can the grave, in which Christ was buried, be the Christ that was buried in the grave? Then how is it possible for the water, in which we are buried with Christ, to be the figure of Christ? But if the water in which you are immersed cannot be the figure of Christ, how can that immersion be the figure of the way that you put on Christ? Then how ridiculous to claim an immersion in water for the baptism in the name of the Son. But the second step of "the true Light," who said, "follow me," was not an immersion in water; for He went the way of the cross; therefore, to prefer another way, is not only to be wise above what is written, but is to love "darkness, rather than light."

But the form of baptism given on the cross, is divided into two parts, for from three to six hours after He was "lifted up" and sprinkled with blood, we see the most complete immersion; for in that dense darkness, which even shut in the sun's noontide glory, "he bowed his head," and died. If in all things the work of God is perfect, it is worthy of notice that this was a more full, and complete immersion than that of water, for through water the rays of light can pass, but the darkness that draped the earth in mourning, when Jesus died, was impervious to the light of the sun, even at its noontide strength.

Third. After the darkness gave place to light, Jesus was taken down and buried, that is, laid upon His back in the grave; for that is "the manner of the Jews to bury." Christ was buried in no name, but after He was buried, He was "quickened by the Spirit," and thus "raised up from the dead, by the glory of the Father;" "The first born, among many brethren." And here ends the one only form of baptism that Christ, whom God sent to give us light, ever gave to man.

Now remember, that, having proved it impossible to get

the proper mode of baptism, by either of the first three reasons offered, we have thus been driven to the fourth, as the one only way that we can ever learn to know, for if "the world by wisdom know not God," we as the last resort, must now consent either to go to "the true Light," even Christ, or forever remain in darkness, and in this I now see the wisdom of God, for if in any other way we could get the light of truth how could Christ be the head of the church?

But whether we are willing to come "to the light", and thus honor God, by obedience to His Son, or not, every honest man must admit that we have, indeed, made at least two points clear. First, that the one only way that we can ever learn to know Christ's true form of baptism, is by the example given: for it is impossible that either the dark history of the church, or, the indefinite and obscure meaning of the word *baptizo*, can give the form. And the second clear point is, that we have, indeed, exhibited above the one only form that Jesus has ever given. Therefore, to receive it is to receive Christ, and to reject it, is to reject Christ, for it is to reject the one only way that He ever opened for us to come, either to the Father or to the Son. Therefore, to prefer another way, is to reject "the counsel of God against ourselves," and show by those actions, which speak louder than words can tell, that we do, indeed, love "darkness rather than light," for that which is not seen in "the true Light, which lighteth every man that cometh into the world," is darkness.

This is God's "highway . . . of holiness." "The unclean shall not pass over it," for to them the way of "the cross is . . foolishness," and they will not, with Christ, "come to the blood of sprinkling," for they prefer an immersion in water, which is darkness, for not seen in the light: but "the wayfaring men," the "willing and obedient," who sacrifice all for Christ, "though fools, shall not err *therein.*" And true, for though in the dark day, when the traditions of men obscured the light, we saw it not, the promise was "that at evening time it shall be light," and now, as the rising sun lights up the world, we can all see and know the way that Jesus went to God saying, "follow me," for "I am the light of the world," and He promised me saying, "he that followeth me shall not walk in darkness, but shall have the light of life," and if, as

He declared, saying: "No man cometh unto the Father, but through me;" I must honestly confess that I know no other way to God.

But having found the way that Jesus went, it only remains to inquire as to the way the apostles went, or whether they were obedient to that form of baptism which Jesus gave. And now I see that Paul was not only obedient, but as if he knew no other way, said: "Be ye followers of me even as I also *am* of Christ," whose

First step was obedience to John's baptism. That Paul was obedient to the same is clear, for "unto them that are without" "the kingdom of God," (Mark iv. 11.) which, through John's baptism we enter, (Matt. xxi. 31.) Christ refused to give the light of life; (Mark iv. 12.) but to Paul, He gave the light, (Acts ix. 6.) which proves that he had, not by disobedience to John's baptism "rejected the counsel of God against himself, for those who refused obedience to that were "hewn down and cast into the fire."

Second. Christ's baptism was "in the name of the Father," and so was Paul's, for said he "and we in him;" (1 Cor. viii. 6.)

Third. Did Christ call the Father's name "God the Father?" Paul too was baptized into the same name "God the Father."

Fourth. But Christ's second step, or that which He called His baptism, was not an immersion in water, for He was "lifted up" and said, "follow me." And Paul was obedient, for he was told (not to go nor come, but,) to "arise," that is "stand up and be baptized," and he "stood up and was baptized."

Fifth. Was it to the form of the cross, that Jesus was "lifted up?" Paul too, for he was reconciled unto God "by the cross."

Sixth. Was it under the name JESUS that Christ was baptized on the cross? Paul was "baptized into Jesus Christ."

Seventh. Was Christ crucified? Paul was "crucified with *Him.*' Rom. vi. 6.

Eighth. Did Jesus thus come "to the blood?" Paul too, came "to the blood of sprinkling."

Ninth. Was it "by his own blood he entered in once into the holy place?" Paul too, "by the blood of Jesus," entered into the holiest."

Tenth. Was it on the cross that Christ left that "precious

blood" that "cleanseth us from all sin?" Paul obtained "peace through the blood of his cross."

Eleventh. Was Christ "obedient unto death, even the death of the cross?" Paul "died with Christ," for "baptized into his death."

Twelfth. Was it in the form of the cross that Christ was in that total darkness, immersed into death? Paul with him was "planted together in the likeness of his death."

Thirteenth. Was Christ's baptism on the cross, divided into two parts? First, the sprinkling of blood, and after that, or six hours later, immersed into death? So with Paul, for the literal reading of Heb. x. 22. is, "having been sprinkled," that is, in the house of Judas, he came "to the blood of sprinkling," and after that, when he come to water, his body was "washed with pure water, or according to the Diaglot, "bathed in pure water." The two cannot be confounded as having occurred at one and the same time, for the word, *apolouo*, rendered wash, in Acts xxii. 16., means, "to cleanse," as in 1 Cor. vi. 11., but the word, *louo*, in Heb. x. 22., means, "to bathe," the whole body. The figure of Christ's immersion in that total darkness on the cross.

Fourteenth. Was Jesus buried? Paul was "buried with him."

Fifteenth. Was Christ with "the Holy Ghost," "baptized for *the resurrection* of the dead," or "quickened by the spirit," to be raised from the dead? Paul speaks of the baptism "for the dead," or for the resurrection of the dead.

Sixteenth. Was Christ "raised up from the dead?" Paul too, for "like as Christ was raised up from the dead," he speaks of being "risen with Christ."

Seventeenth. Was it by "the glory of the Father," that "Christ was raised up from the dead?" Paul was raised "through the faith of the operation of God."

Eighteenth. Did Christ, as if leaving that mortal body in the grave, now become a "quickening spirit?" Paul too, for as if passing through "the body of Christ," with whom he had been crucified, died, and was buried, he now spoke of being "married to another, even to him who is raised from the dead;" for, said he, "we have known Christ after the flesh, yet now henceforth know we *him* no more," for we can see Him no more, though, said He: "I am with you alway."

Paul having never seen Christ in the flesh, proves that the one only way that he ever knew Him in the flesh, was in his form of baptism, for the figure that he employed was that of putting on Christ, or being so completely baptized into the person of Christ, as to go, with Him through every part of His baptism. And if in the figure, Paul's idea was that of passing through Christ, as through a door, I now see what he meant by knowing "Christ after the flesh," no more, for his form of baptism is repeated no more. Therefore, though he, in the present tense, speaks of being dead unto sin, in reference to his form of baptism, such as, "crucified with Christ," dead "with Christ," baptized into his death," and "buried with him," he never speaks in the present tense, though in our English reading this does not appear. Christ also conveyed this same idea of passing through Him, when He said, "I am the door of the sheep," for the literal reading is, "through me if any man enter." And "no man cometh unto the Father but through me." And, if not then, like Paul, we too, must go with Christ through His form of baptism.

Two points are now clear; First, we have found the ONE ONLY form of baptism that Jesus EVER GAVE. Second, the one only baptism that Paul ever observed. Indeed, so strict was Paul in obedience to Christ, we have discovered eighteen points in Christ's form of baptism, to which he was obedient in following the example of Him who said, "follow me" and "do as I have done." And the clear proof, that as late as the year 60, there was no other form of baptism known, is, that Paul in writing at that date, discovers to us that the church of Rome had been obedient to the same. But we may yet notice that it was the one only form known as late as the day of Tertullian, for in reference to the

First, he said, that "a man is dipped in water." That is, immersed "in the name of the Father." But Tertullian said, that "we have, indeed, besides a

Second. washing itself, also one, to wit: that of blood, whereof the Lord said: *I have a baptism to be baptized with*, when He had been already baptized. For He *had come by water and blood*, as John had written, that He must be washed by water, *glorified* by blood." This, he, in another place, called

"sprinkled," for said he "The form has been prescribed." That is, the "sprinkling of the blood of Jesus Christ," is the form of baptism given in the example of Christ on the cross. Tertullian also speaks of the

Third immersion, for, said he; "we, following the example of our Lord ... are born in the water," as Christ was in the grave, for, "raised again." That is, raised out of the water, "like as Christ was raised up from the dead."

Thus we prove, that down to Tertullian's day, the apostolic order was continued. And though the revolution of the 4th century, destroyed the original order, if we go farther east, where customs do not change so fast, we may, at a later date, find some trace of the apostolic order; for, though the order is confused, we may, from the Ritual of the Armenians, arrange it thus:

First. Baptism "in the name of the Father," for they "thrice immerse the candidate."

Second. "And sprinkle water upon his head thrice," and say: "This man is baptized in the name of the Father, and of the Son," and "is redeemed by Christ's blood." This is the doctrine that Paul taught, (Col. i. 14.) but who believes it now, or, who regards baptism as the application of the blood of Christ? But it is added, "And he shall wash the whole of the candidates body," which is in keeping with Heb. x. 22., for there, sprinkling is first mentioned before the body is "washed with water."

Third. "And thrice (*or the third time*), immerses the candidate, burying the guilt of his past sins, and symbolize the burial of Christ." This is the last that we hear of any one being buried like Christ, or laid backward in the water until the beginning of the Baptist's new mode in the year 1522.

But it yet remains to give the teaching of the apostles, and now, to prove that they knew no other form of baptism through which to put on Christ, did like Paul, come "to the blood of sprinkling," which, Tertullian called, "a second washing," and that "of blood," we shall first give the two divisions of Christ's solemn and awful baptism, under which, we give all that the apostles have said in reference to each, thus:

CHRIST'S BAPTISM.

The First Part.	*The Second Part.*
"They crucified him," six hours before He died. Thus: Mark xv. 25. "he came..by blood." 1 John v. 6.	Immersed in darkness, "he bowed his head," and died. John xix. 30.
"Baptized into Jesus." Rom. vi. 3. Gal. iii. 27; Acts ii. 38; viii. 16; Acts ix. 18; x. 48; xvi. 15, 33. Acts xviii. 8; xix. 5; xxii. 16.	"The death of the cross." Phil. ii. 8. "Baptized into his death." Ro. vi. 3. "In the like of his death." vi. 5.
*"Crucified with Christ. Gal. ii. 20. *Rom. vi. 6. Gal. iii. 1, v. 24. *vi. 14.	* "Died with Christ." vi. 8. * "Died to the sin." vi. 2.
"The cross of Christ. Gal. vi. 12. Gal. v. 11; vi. 14; Col. ii. 14.	"Conform..to his death." Phil. iii. 10. * "Circumcision of Christ." Col. ii.
"Peace through the blood of His cross." Col. i. 20; Ep. ii. 16; 1 Cor. i. 18.	"Reconciled to God." Rom. v. 10.
"Redeemed..with the precious blood of Christ." 1 Pet. i. 19; Rom. v. 9. Col. i. 14. Acts xx. 28. Eph. i. 47.	* "Through the body of Christ. vii. 4. "A new and living way." Heb. x. 20. "Through the veil." x. 20.
"Made nigh by the blood of Christ." Eph. ii. 13. Heb. x. 29.	"In the body of his flesh." Col. i. 22. * "You died with Christ." ii. 20.
"Enter into the holiest by the blood of Jesus." Heb. x. 19.	* "He that died is freed from sin." Rom. vi. 7.
"The blood of sprinkling." xii. 24. x. 22; ix. 18, 22; 1 Peter i. 2; ii. 21.	* "We died to sin." 1 Peter ii. 24.
"That form of doctrine." Rom. vi. 17. "The doctrine of baptism." H. vi. 2. "The like figure." 1 Peter iii. 21.	* "If we died with HIM, we shall also live with HIM." 2 Tim. ii. 11.
"In the name of the Lord." 1 Cor. vi. "Wash away thy sins." Acts xxii. 16.	"The washing of water by the word." Eph. v. 26. "The washing of regenerate. Tit. iii. 5. "Washed us..in his own blood." "In the blood of the Lamb." Rev. "Our bodies washed with pure water." Heb. x. 22.

In the above table we give at one view, both that which Christ called, His baptism, and all the apostles have said in reference to it. But the past tense, this clear proof of the reference to the form of baptism, does not, in our English Bible, always appear, therefore, we have marked all such, with a star, thus: *, to show that they, too, are all in the past tense.

That all may see, and know, that the past tense does, indeed, prove the reference to baptism, we may give an example, thus: Paul declared that he was "crucified with Christ." But, if Christ is not now nailed to the cross, we can be "crucified with *him*," only in the figure. Therefore, Paul used not the present, but the past tense, which limits us to that form of baptism which Peter called, "the like figure," for the one only way that Paul could have been crucified with Christ.

But it is impossible that an immersion in water can be the figure of the way that Christ was nailed to the cross. Therefore, Paul to put on Christ, went not out to the water, but in "the house of Judas," he then and there, "arose and was baptized;" which proves that Paul did not climb up another way, as much as to prefer an immersion in water, but did, in the figure, follow Christ, whose second step was, not an immersion, but was "the blood of his cross;" for "This is He that came ... not by water only, but by water and blood." Therefore, Paul to walk the path that Jesus trod, came not to an immersion in water but, "to the blood of sprinkling."

And by reference to the above table, it may be seen that this is the one only idea that runs through all of the teaching of the apostles; for in the first division, or to the left of the dividing line, which is the baptism "into Jesus Christ," there is no appearance of an immersion in water, but the "sprinkling of the blood of Jesus Christ," and that every time, for there is no exception to this rule, for those holy apostles heard His voice and followed the Lamb of God every time. And, if Christ "bore our sins in his own body, on the tree;" if He "made peace through the blood of his cross," I am yet unable to see how the apostles could have been mistaken, in preferring "the blood of sprinkling," to the modern idea of an immersion in water.

The apostles were at least in keeping with the example of Him, who said: "I am the light of the world," for if, until noon, the sun was shining in a clear unclouded sky, there is no appearance of an immersion during the first three hours of Christ's baptism on the cross, therefore, no appearance of an immersion to the left of the dividing line in the above table, neither in the example of Jesus, nor the teaching of His apostles. But the last three hours of Christ's baptism, was the most complete immersion in total darkness. Here in the form of the cross, He was immersed in the institution of the "baptism into his death;" therefore, all to the right of the dividing line in the above table, is immersion. For example, on the left or under the head, "The first part," we are "baptized into Jesus," but on the right, "The second part," we are "baptized into his death;" on the left it is "crucified with Christ," but on the right it is, "in the likeness of his death;"

on the left, it is "the blood of sprinkling," but on the right, it is "washed in His blood;" on the left, it is "wash away thy sins," for it is the "blood of Jesus Christ," that "cleanseth us from all sin," but on the right, it is "our bodies washed with pure water," which cleanseth from no sin.

To the left, the word, "wash," occurs twice, and on the right, four times, but in the Greek, they are not the same, for the one on the right means "*to bathe*," or "wash the whole body," as in Heb. x. 22, but the one on the left is not an immersion, but only "to cleanse," as in 1 Cor. vi. 11. But if "one jot or one title, shall in no wise pass from the law, till all be fulfilled;" it is not enough to find the apostles in such perfect obedience to Christ, but must also see that we have the antitype of

THE LAW.

The First Part.	*The Second Part.*
"The sprinkling of blood" on the "door post." Heb. xi. 28; Ex. xii. 7.	"Shall wash and bathe his flesh in water. Lev. xvi. 26.
"A sign..upon thine hand, and between thine eyes." Ex. xiii. 9.	"Bathe himself in water, and shall be clean." Num. xix. 19.
"Sprinkle upon him that is to be cleansed..seven times." Lev. xiv. 7.	"He that is to be cleansed. shall wash..himself." Lev. xiv. 8.
"Pour all the blood beside the bottom of the altar." Ex. xxix. 12.	"When they come to the altar," wash feet. Ex. xxx. 20.

This is in keeping with the teaching of the apostles, for no immersion, to the left of the dividing line, but all immersion to the right. To this we may yet add

THE PROPHETS.

The First.	*The Second.*
"A fountain opened to the house of David..for sin." Zach. xiii. 1.	"Wash me..and cleanse me from my sin." Ps. li. 2.
"So shall He sprinkle many nations." Isa. lii. 15.	"Wash me, and I shall be whiter than snow." Ps. li. 7.
"Sprinkle clean water upon you and ye shall be clean." Ezk. xxxvi. 25.	* "For in the covenant of washings" Mal. iii. 2.

* We here give the Hebrew of what is rendered, "and like fuller scope." "The gospel is properly "the covenant of washings," for to come to "the new covenant" is, not only to come "to the blood of sprinkling," which washes away sin, but John's baptism is the door into the new covenant dispensation in reference to which, said Isaiah: "wash you, make you

clean." But we could not give this in the above table, for, that is in reference to Christ's baptism, but this, to John's; and thus we see the same order here that we find in the gospel, that is, first an immersion, or washing, then sprinkling followed by another immersion. But, I would like to know how long this order was continued, therefore we add another table of

THE CHURCH.

DIONYSIUS.

One of Paul's converts, Acts xvii. 34. said that "The symbolic teaching instructs him who is baptized according to sacred rite, to imitate..Jesus," the first part of whose baptism was not an immersion but the blood of the cross.

BARNABAS,

the man that "brought Paul to the apostles." Acts ix. 27., said that "The kingdom of Jesus, was founded upon the cross," for it is through "the blood of sprinkling," that we come "to Jesus." Heb. xii. 24.

"Moses, to represent both the sign of the cross, and him that was to suffer..stretched forth his arms."

"Because the cross, was that by which we were to find grace." Abraham "adds, 300: the note of which is T, the figure of His cross."

IGNATIUS,

said, "Let my life be sacrificed for the doctrine of the cross, which ..is salvation and life eternal," "having peace through the flesh and blood, and passion of Jesus Christ."

DIONYSIUS.

One of Paul's disciples, Acts xvii. 34 said: "Imitate..in the water, the death and burial..of Jesus..for it is conceded to men, to imitate Him," which calls for two more immersions, therefore, he mentions three.

BARNABAS

said, that Christ "has joined both the cross and the water together, for this he said: Blessed are they who put their trust in the cross, descend into the water."

"We go down into the water full of sins and pollutions but come up again, bringing forth fruit."

Hermos said, "Now that seal is the water of baptism, into which men go down under the obligation unto death, but come up, appointed unto life."

IGNATIUS

said: "If we are not readily disposed to die after the likeness of his passion, his life is not in us." On the cross, "he was..baptized, that through his passion, he might purify water, to the washing away of sin."

APOSTOLIC CONSTITUTIONS,

"The only begotten God..undertook to die for all men by the cross, the type of which He has appointed to be the baptism of regeneration..so he, that is to be baptized, according to the command of Christ, may be crucified with Him, and may die with Him, and may be buried with Him, and may rise with Him, to the adoption which is in Him, that he may be dead to sin and alive to righteousness.

JUSTIN

said, "that we might obtain remission of sins..there is called over him..the name of Jesus Christ, who was crucified."

MARTYR.

"And in the name of Jesus Christ..he, who is enlightened, receives his washing," "the washing of water."

TERTULLIAN,

in reference to the same, man, once "dipped in water," said, that he is now, "amid the utterance of some few words, sprinkled." * "We following the example of our Lord." "have, indeed, besides (John's baptism), a second washing ..to wit: that of blood."

TERTULLIAN

said: "We are immersed," for "we, following the example of our Lord and Saviour, Jesus Christ, are born in the water."

* Said Tertullian: "If you simply place a man with his hands outstretched, you will make the general outlines of the cross."

CYPRIAN

said, that "The water of sprinkling is a purification," and "he who was then baptized into Christ, has put on Christ."

CYPRIAN

said, "If they escape the ills of their sickness, and recover, be they immersed."

AMBROSE

said: "A second demand was made. Dost thou believe in Jesus Christ, our Lord, and in his cross." Then not until after the first immersion did he come to the cross.

AMBROSE

adds, "and was dipped," that is, the second time, for after this, said he, "then thou wast dipped a third time."

THE CHURCH OF ROME,

called for "effusion..to be trine, and in the form of a cross." "Let the priest pour thrice on the head..in the form of the cross."

THE ROMAN RITUAL

is, "Take by the arms near the shoulders, the person to be baptized," "Let him perform this baptism, dipping in the form of the cross."

THE ARMENIANS.

"Sprinkles water upon his head thrice, and says, This name is baptized; ..He is redeemed by Christ's blood."

THEIR RITUAL.

"And he shall wash the whole of the candidates body."

"Thrice immersing the candidate..and symbolizing the burial of Christ."

In these 4 tables, we have unveiled and exhibited, as at one view, the law, and the gospel, the prophets and order of the church, which enables the reader to see, as in a mirror

First, the ONE ONLY form of baptism that Jesus ever gave us. *Second*, the obedience and teaching of the apostles, and, indeed, ALL that they have said in reference to the form of baptism, which enables us, to come to the fountain head, even that "true Light" of God, "which lighteth every man," also the strict and literal fulfilment of the law and the prophets, and order of the church down to the falling away. And now, I ask men of reason, to think again, and tell me now, since we thus find the whole Bible, The law, The prophets, The teaching of the apostles and order of the church in such perfect keeping with the example of Christ, the head of the church, how is it possible, that we can be mistaken as to the form of baptism, that Jesus gave. And how can He be the head of that church, which being unreconciled to God, prefers another form that He did not give.

Of all the modes of baptism, now known, where is the one, that can be found, either in the Bible, or history, for the first 300 years? Not the Baptist form, for in all the Bible, there is neither example nor precept, for burying a man "in the name of the Father, and of the Son, and of the Holy Ghost." Christ said, follow me. But, it is *impossible* that we can, in the Baptist form, follow Jesus, for if He was first baptized, both in water and with blood, before He was buried, how can those follow Him, who, in climbing up another way, prefer the burial, before they have the baptism, either of water, or of blood. I believe, that Matt. xxviii. 19. is about all of the Bible that the Dunkards even claim for their form, for their authority, for trine immersion, is history. But unfortunately for them, so far from their mode being found in Matt. xxviii. 19., water is not even mentioned there, and out of the 25 modes, found in history during the first six hundred years, they have not selected a single one, for their form of baptism can be found, neither in the Bible nor history, before the year 1708. They claim the authority of Roman authors, such as Augustine; but they forget to notice, that for "an adult," the one only law established by the Roman Ritual, was, to "take by the arms, near the shoulders, the person to be baptized," thus, "dipping in the form of the cross." But if, out of the 25 modes found in history, they being unable to find one agreeable to their choice, preferred to invent a new

one, found neither in the Bible nor history, is it honest to make the people believe that it is in history?

Others, objecting to the inconvenience of immersion, say, that we should only "sprinkle water upon the brow." But, if "whatsoever doth make manifest is light," that which is not found in our Bible, is darkness. That which we offer as to the form of baptism is light, and not darkness, for without taking a single step in the dark, we have given a, thus saith the Lord, for every part, and that not only the teaching of the Holy apostles of God, with the law and the prophets, but even the example of Christ, the great teacher whom God sent, to give us light. And indeed, to suppose it even possible, that we can be mistaken as to the form, is to charge Christ with an untruth, for we have His word for it, saying: "I am the light of the world, he that followeth me, shall not walk in darkness, but shall have the light of life," and in this, Christ's form of baptism, we do know that we have followed Him in the figure, and not alone in this, for we had Paul, that holy man of God, to go with us all the way through, for we have noticed 18 points of Christ's form of baptism, to which he was obedient.

FOLLOW ME.

When, with an earnest anxiety we wanted to go home, but being lost in the darkness of night, knew not the way; how it gladdened our hearts to have a kind friend appear, to tell us the way. But how much more we rejoiced to have him say, follow me, for I will go with you all the way. So I, with an earnest anxiety, wanted to go home, but knew not the way. Indeed, I could not even find the door that leads in the way that Jesus went to God. I was thirty years, wading through the dark page of history, in search of the original mode of baptism, and consulting the best Greek authorities as to the meaning of the word, *baptizo*; but found it used in too many, and even conflicting ways, both in the Bible, and by early christians, to make it possible for us, by the meaning of the word, ever to know the form of baptism, through which Jesus went, and the falling away, and invention of infant baptism has converted the church into such a confused mass of rubbish and ruin, as to make it useless to inquire of the "Mother of Harlots," as to the way.

But when lost in darkness, and ready to give up in despair, as the rising sun bids darkness flee, "the true Light" of God appeared, saying: "I am the way;" "Follow thou me." And can I leave Him now? No! never losing sight of Him again, I am resolved to follow Him all the way even to Father's house at home, for if so far from the form of baptism, being given in Matt. xxviii. 19; water is not even mentioned, it is clear that the one only way to know what Jesus meant, is to keep an eye upon Him, that led the way. I admit that I have been tried, for I was honest, and did want the truth; but now I see the wisdom of God, in drawing the line between those who hear the voice of Christ, saying: "Follow thou me," and that of those who obey Him not, by using a word, the meaning of which, is so indefinite as to veil the way in darkness to those who are too wise to learn of Christ, but as the same cloud that was a pillar of darkness to the Egyptians, "give light" to Israel, so with those, who, never losing sight of Jesus, follow the Lamb whithersoever he goeth," they have light in "their camp." For the "willing and obedient" walk in "the way of holiness," even in God's "highway," the way that Jesus went to God, in which "the wayfaring men, though fools, shall not err *therein*," for we all know the way He went who said, "follow thou me." I saw Him first in Jordan, and through an immersion in water, I followed Him there. But, "this is he that came . . . not by water only, but by water and blood," for He went the way of the cross, and finding it *impossible*, for me, by an immersion in water, to follow Him in this, I, like Paul and "the general assembly, the church of the first born," had to come to "the blood of sprinkling," and that, in the form of the cross, for, like Paul, in the figure, I, too, was "crucified with Christ." But, after this, being immersed in that darkness, which draped the earth in mourning, Christ "bowed his head," and died. To follow Him here, I, in water, the figure of the darkness in which Jesus was immersed, in the form of the cross, was "baptized into his death," for, "in the likeness of his death." But after the darkness gave place to light, He was taken down and buried, and I was "buried with him," for He was buried "as the manner of the Jews is to bury," and so was I laid backward in the water. He was buried in no name, neither was I. But after He was

buried, He was by the Holy Ghost "baptized, for [the resurrection of] the dead," and so was I baptized in the name of "the Holy Ghost," not to be put in, but to be taken out of the water. And if I followed Jesus every time, may I not claim the promise, saying, "he that followeth me shall not walk in darkness, but shall have the light of life?"

Indeed, the light is now too clear for any but the disobedient, and unbelieving, those who refuse to "walk while ye have the light," to remain in "darkness." With the Dunkard idea of finding the mode of baptism in history, the little lambs of the flock, knowing nothing of themselves, were entirely dependant upon those who had access to large libraries, and leisure to wade through many volumes, and they deceived us, for though in history, they had 25 modes of baptism, from which to make the selection of their choice, they preferred the popular mode of their church, which is not found in history. With the Baptist idea of getting the mode by the meaning of the word, *baptizo*, we were dependent on what the learned say, as to the meaning of the word, and they deceived us also, by giving us only a part of the truth, or, making us believe that the only meaning was, to immerse. But since ceasing from man, we have learned to follow Jesus, "the true Light" of God, all is so plain, simple, and clear, that "the wayfaring men, though fools, shall not err *therein*," for though, "hid from the wise and prudent," the "willing and obedient," from the least to the greatest, they all can see, and do well know the way Jesus went to God, saying, "follow thou me."

SPRINKLE.

The reason that Paul offered as to why we may "draw near" to God, "with a true heart in full assurance of faith," is that of "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." But who can offer this reason now? Some are willing to have their "bodies washed," others prefer sprinkling, but who, like Paul, can claim both? Those who object to sprinkling claim that Paul only used the word as a metaphor. But in this connection that will not do, for whether we use mud, or blood, that on which it is sprinkled, is defiled, and not cleansed, therefore, saith the law, "thou shalt wash that whereon it was sprinkled," and so

here, for as if defiled by the sprinkling, Paul adds, "and our bodies washed with pure water;" even he, on whom "the water" "of purification," was sprinkled, must "wash his clothes, and bathe himself in water."

The sprinkling of which, Paul was speaking, was that of "the blood of Jesus," by which we "enter into the holiest." He had been noticing that Jesus, "by his own blood, entered in once, into the holy place," which blood defiled His body, but glorified His soul. And so with us, for when sprinkled as with the blood of Jesus, we are defiled in the eye of the world, to whom the way of the cross is "despised." But, if "God hath chosen the foolish things of the world to confound the wise," the more we are despised for obedience to Christ, the more we feel that by obedience, our hearts have been "sprinkled from an evil conscience."

But, if that on which we sprinkle is defiled, rather than cleansed, the idea cannot be that of sprinkling upon the heart, but upon the body, and that which makes this point clear is the word of him who said: "he that followeth me shall not walk in darkness," for it was not his heart, but His body, on which the blood was sprinkled.

The time Paul's heart was "sprinkled from an evil conscience," was not before his baptism, for at that time he was told to "wash away" his "sins." Neither could it have been since, for having at that time "died with Christ." being "crucified with *him*," he, since that, "had no more conscience of sins;" which makes it plain, clear, and positive, that the one only time at which Paul's heart was thus "sprinkled from an evil conscience," was the time at which he "obeyed from the heart that form of doctrine which" Christ delivered. Not for "the putting away of the filth of the flesh, but the answer of a good conscience toward God." Therefore it is now clear that the form of baptism, through which Paul put on Christ could not have been an immersion in water, but was that of sprinkling; for his heart was not immersed, but "sprinkled from an evil conscience."

But, says one: "I was immersed from an evil conscience, for I got a great blessing," and those who prefer this, have the right to their choice, but this was not Paul's form of baptism, for his heart was "sprinkled from an evil conscience."

Therefore, he followed Christ who went the way of the cross.

THE BLOOD OF CHRIST.

That which cleanseth us from all sin, is "the blood of Jesus Christ." This is either by substitution, or on the condition of obedience. If substitution, then all go free, and we may fold our arms in ease, for "Christ died for all," and "there is no respect of persons with God." But all do not consider this, for all that believe in substitution, do not admit universal salvation; for they teach both faith, and repentance. But losing sight of the blood of Christ, they claim the remission of sins, through faith, or rather by what they call getting religion, for they say, that they had faith before. Others, preferring the Bible to the delusion of feeling, see the necessity of obedience, but fail to notice, that under the law, the unclean was first sprinkled "to be cleansed," before he bathed "his flesh in water," and that, in keeping with this, the first christians, by obedience, had their "hearts sprinkled from an evil conscience," and their "bodies washed with pure water."

When we thus compare the law with the gospel, it is discovered that sprinkling is not only as clearly taught as immersion, but that "the sprinkling of the blood of Jesus Christ," is the very soul or life giving power of baptism, which Paul makes clear, for if the first covenant was not "dedicated without blood," how can the true, of which the first was but the figure, be "dedicated without blood?" And, if Moses, in the type, sprinkled the blood of the dedication upon "all the people," how can those be dedicated to God, on whom Christ's blood is not sprinkled. In the "figure of the true," no man was cleansed by slaying the offering, but defiled, insomuch saith the law, he "shall wash his clothes, and bathe his flesh." And so with Christ, for even those that slew Him, so far from benefited, they were defiled. Therefore, Peter commanded them to be baptized, that is, to be sprinkled with "the blood of Jesus Christ," "for the remission of sins," for "without shedding of blood, is no remission." But if, without obedience, even those who slew Him, whose "blood cleanseth from all sin," were not made clean, how can I, who never saw Him, be made clean until my heart too, by the blood of Christ, be "sprinkled from an evil conscience?" And if "faith without works, is dead," will I not with Paul have to come "to the blood of sprinkling?"

When Paul saw that the virtue was not in slaying the offering, but in "the blood of sprinkling," he asked; if the "sprinkling of the unclean sanctifieth to the purifying of the flesh;" how much more shall the blood of Christ... purge your conscience from dead works, to serve the living God?" But if Christ left His blood on the cross, Paul had to go the way of the cross to have his heart "sprinkled from an evil conscience," by the blood of Christ.

In speaking of the death of Christ, Paul always puts that in the past, but the sprinkling of the blood of Christ, he puts in the present tense, thus: "ye are come ... to the blood of sprinkling." Indeed, all admit, that it is "the blood of Jesus Christ," that "cleanseth us from all sin," but object to Paul's "form of doctrine," and to Peter's "like figure," or to going the way of the cross. "But wilt thou know, O! vain man, that faith without works is dead?" If with "the cup," you "show the Lord's death:" is not this, the work of obedience? Then, in keeping with this, how can you, by disobedience, show your faith in "the blood of sprinkling?" If, like Paul, we should be buried with Christ, by being laid backward in the water, why should we not also like Paul, be "crucified with Christ," and thus come "to the blood of sprinkling?" Is to be "buried with him," more essential to my salvation than "the blood of Jesus Christ," which "cleanseth us from all sin?" Or, if we can by faith, without works, come "to the blood of sprinkling," why may we not as well by faith without the work of obedience be buried with Christ? If only "as many of you as have been baptized into Christ, have put on Christ," only as many as have been sprinkled have come to "the blood of sprinkling."

Did not Christ declare that "one jot or one tittle shall in nowise pass from the law till all be fulfilled?" But, if under the gospel there be no sprinkling, where is the antitype of sprinkling? Not in Christ's death, for "to cleanse," the blood was sprinkled "by the clean upon the unclean," but then to the reverse, it was by the unclean sprinkled upon the clean, for even wicked men slew the Lamb of God, and how can the reverse of the law be the antitype? But it is IMPOSSIBLE that Paul's language can admit of such an idea, for 34 years after that, he spoke of it in the present tense, saying: "ye are come ... to the blood of sprinkling."

In the shadow, they that had need of the offering, killed it, but none but the priest could sprinkle the blood. And in the antitype, wicked men killed our offering, but at that time, in all the new covenant dispensation, we had not a single priest to sprinkle that blood which "cleanseth us from all sin." But now, we have a "royal priesthood," set apart for the "sprinkling of the blood of Jesus Christ." Therefore, as early as the day of Pentecost, and not before, men came "to the blood of sprinkling," for at that time, Peter baptized "for the remission of sins," which was not an immersion in water, for it is not the water, but "the blood of Jesus Christ" that "cleanseth us from all sin," which being left on the cross, makes it necessary for us to go the way of the cross, and come to the blood, not of an immersion, but that of "sprinkling." If Christ's precious blood was left on the cross, He could well say to those who baptize in the form of the cross; "Whosesoever sins ye remit, they are remitted unto them," for it is His blood that "cleanseth us from all sin."

It is clear, that we have come "to the blood of sprinkling," but if the "fault with" the first covenant, or reason why it could not "make the comers thereunto perfect," was, that it is "not the very image of the things," we should be careful to have "the very image" now. The baptism that saved Peter, was a "figure," and so was the law, but the fault was, that it was "not the very image." Then, in what is the gospel superior to the law, if not in the more perfect figure, but to substitute faith for obedience as much as to omit "the blood of sprinkling," destroys the "image," thus making the new, more faulty than the old. Indeed, the modern idea of substituting faith for obedience, destroys the whole gospel plan of salvation, for "faith, without works is dead." But, if there has "come a falling away," no longer leaning upon the soft arm of popular opinion, our only safety now, is to look to Jesus, the one only "true Light" of God; for if "the blood of Jesus Christ...cleanseth us from all sin," only on the condition that "we walk in the light, as he is in the light," whether on the cross, or in the grave, we must "follow the Lamb whithersoever he goeth."

The way that Moses "kept the ... sprinkling of blood, lest he that destroyed the first-born should touch them," was not

by faith in disobedience, but "through faith," in obedience; and he sprinkled the door in that symbolic way, that made it impossible for them, by virtue of the blood, (or by touching it as they passed,) to enter the one only place of their salvation, if not in the form of the cross. But, said Christ: "I am the door," for He is our Saviour, even the antitype of the pascal lamb; therefore, said he, "through me, if any man enter in, he shall be saved," which makes it impossible for us to be mistaken as to the antitype. But, if no mistake as to the antitype, I now see, that as blind leaders of the blind, we have been greatly mistaken, and in a gross error, in supposing that an immersion in water, is the mode of baptism, through which we put on Christ, for if we can sacrifice the way of our own choice, enough to be taught of God, now I see that the one only form of baptism, through which we can put on Christ, is sprinkling in the form of the cross, and that limited to the head and hands.

That this is the way that Peter put on Christ is clear, for when afraid of losing his part with Him, he wished to have this repeated: that is to have his "hands and head" washed again. To cleanse from filth, we wash our face, but from the way Moses, in the type sprinkled the door post, we are limited, (not to the face, but), to the head and hands, therefore, the washing that Peter would have repeated, was not his face, but his "hands and head." But if having once thus put on Christ, this may not be repeated, Jesus said to him, "He that is washed, needeth not, save to wash feet," that is as a church ordinance, for we may, for cleanliness, wash every day. But the clear, and positive proof, that by having his "hands and head" washed, Peter had reference to a spiritual cleansing, is the answer of Christ to him, saying: "ye are clean, but not all," for this is the one only idea in that Judas was not as clean as the rest.

Having thus proved that which Peter desired, was to be made clean in a spiritual sense, it is clear that the outward figure of obedience, through which he desired to be thus made "clean," was that of having his "hands and head" washed with water. But the words, "He that is washed," prove that he had once received this washing; and the proof that this is the form of baptism through which he put on Christ, is that,

it was through fear of losing his "part with" Christ, that he desired to have this repeated.

Another proof that Peter's baptism was in the form of the cross, is the way that he understood the words; "thou shalt stretch forth thy hands," for to those who know nothing of the figure, or baptism, in the form of the cross, the words, "stretch forth thy hands," convey no idea of the death of the cross; yet all admit, that the commandment, "Follow me," was, to the death of the cross. But they forget that Christ commanded Peter, to teach us, to do the same, that is, "observe all things," commanded him. But Peter forgot it not, for he told us plainly, that "Christ also suffered for us," not to shield us from the pain of the cross, on which both He and Peter died, but "leaving us an example that ye should follow his steps," and so the first christians understood it; for, said Ignatius, "If we are not readily disposed to die after the likeness of his passion, his life is not in us."

Paul was not only "crucified with Christ," but gloried "in the cross of our Lord Jesus Christ, through which, the world," was crucified to him. Not that Paul was, nor that we should, in a literal sense, be nailed to the cross; for, though Peter was, it was not that, but was, "The like figure . . . *even* baptism," that saved him, and the same "figure . . . *even* baptism doth also now save us." John did not, like Peter, go with Christ, to the literal cross; but, he too, followed in the figure, for Jesus told him plainly, saying: "with the baptism that I am baptized, withal, shall ye be baptized," and no exception to this rule. But the clear proof, that all go this way, is that the whole church of Rome, in obeying "from the heart, that form of doctrine," given in the example of Christ, was "crucified with *him*."

With a few exceptions, all of the christian world, claim the use of water in some way, but they do not stop to notice how much clearer, and more positive, the commandment is to baptize in the form of the cross, than the use of water. To make this clear, we have only to call to mind, that if Christ gave us no commandment, the one only way that His commandments can reach us, is in, that He commanded the apostles to teach us, "to observe all things whatsoever" He had commanded them. But, I find no text, in which He ever

commanded them to baptize, either in, or with water: neither have any of them commanded me to be baptized in water. Indeed, all that I have heard either of the twelve mention about water, (Johns' baptism excepted,) is, that Peter asked: "Can any man forbid water?" But in reference to the cross, Christ's word is plain, clear, and positive, saying: "I have a baptism," "and with the baptism that I am baptized, withal shall ye be baptized," for "I, if I be lifted up . . . will draw all *men* unto me;" therefore, as He gave his hands to be torn with nails, He did not only add, saying: "thou shalt stretch forth thy hands," but even gave the positive commandment, saying; "follow thou me," and then commanded Peter to teach me too, "to observe all things, whatsoever" He had commanded him. But though the commandment to Peter, was, the literal death of the cross, that which Peter taught me, is obedience to the figure; for though he tells us plainly, that "Christ also suffered for us, leaving us an example that ye should follow his steps," the commandment to "be baptized every one of you, in the name of Jesus Christ, for the remission of sins," is not the literal death of the cross, for he declared that the baptism that both saved him, and "doth also now, save us," is only "the like figure." And the clear proof, that Peter could not have been mistaken in this is, that the words of Christ, saying: "and I, if I be lifted up . . . will draw all *men* unto me," can admit of no other construction. Neither can the words, "with the baptism that I am baptized, withal shall ye be baptized," admit of any other.

If to the death of the cross, "the Son of man be lifted up," His baptism cannot be like John's, an immersion in water, for "this is he that came . . . not by water only, but by water and blood," that is "the blood of his cross." Therefore, those who prefer an immersion in water, do not in this, follow Christ, in the way of the cross, but in disobedience to the plain, clear, and positive commandment, "Follow thou me," they, preferring the way of their own choice, are teaching for doctrine, the commandments of men. But Paul's great change of heart, and true conversion to God, was that of leaving the tradition of his fathers, to follow Christ, even in the despised way of the cross. But, though "the word of the cross, is to them that perish, foolishness;" if you can

prove, that Christ could not have been mistaken, in supposing that "one jot, or one title, shall in no wise pass from the law till all be fulfilled;" I can prove that Paul could not have been mistaken in supposing that we have come "to the blood of sprinkling;" for, saith the law, "he shall sprinkle upon him, that is, to be cleansed," and that even the perfect number of "seven times."

Those who prefer an immersion, claim that this was fulfilled in Christ. But think again, and tell me now; if, as you admit, that Christ being clean, knew no sin, how can the law saying that "the clean person shall sprinkle upon the unclean," ever be fulfilled in Him? Not by those unclean and wicked men, nailing the Son of God to a tree, nor sprinkling the blood of Christ upon the spotless Lamb of God. Indeed, in the antitype, so far from Christ being the one, on whom the blood is to be sprinkled, He is the one whose blood is to be sprinkled, for it is with the "precious blood of Christ, as of Lamb without blemish," that we are "redeemed." And so Paul understood it, for instead of Christ, he thought that it was "the general assembly, and church of the first-born," that had come "to the blood of sprinkling," and he well knew the truth whereof he spoke, for he too, had the honor of being one of those whose "hearts" had thus been "sprinkled from an evil conscience," for it was not through an immersion in water, but "by the blood of Jesus," that he entered "into the holiest."

But having proved that "sprinkling of the blood of Jesus Christ," is indeed, the antitype of the sprinkling under the law, we thus prove, that the figure, through which we put on Christ, cannot be an immersion in water, but is the sprinkling of the blood of Christ. And if under the law, the number of times they "sprinkled upon him that is to be cleansed," was the completed number of "seven," we cannot, under the gospel, have less than seven, for the type cannot be superior to the antitype, nor the gospel, inferior to the law. But these seven times we prove again in noticing the divisions, and reason for each of the seven.

THE FIRST

of the seven times is that solemn way in which Christ dedicated Himself to God. This we proved by Paul whom I al-

ways follow in those types. His words saying, "neither the first was dedicated without blood," is in substance to say that the new covenant is dedicated with blood. In the figure "Moses took half the blood, and put *it* in basins." In Isa. 22:24; this same word is rendered "cups," and Paul informs us that Moses also used water; therefore, He who came to fulfill the law used both a "basin" of "water" and "the cup" of "the blood of grapes." The blood poured out, Moses reserved to sprinkle "on the people," but first of all, the other "half of the blood he sprinkled on the altar." And so in the antitype, Christ, of "the cup" or blood of grapes told us plainly, saying, "this is my blood of the new covenant," but not yet sprinkled upon the people, for in keeping with the figure "the altar" must first be sprinkled. But the blood upon the altar can be no figure of the death of Christ: therefore, the pascal lamb, being reserved for that, the altar limits us to the time of Christ's full dedication to the Father, when as sealing his words with "great drops of blood," He said, "not my will, but thine be done," for the one only time that the sprinkling of "the altar" can find its antitype. It is clear from Lev. 16: 21 that hands must be laid upon Christ, hence the necessity of the angel "strengthening him" by the laying on of hands, to enable Him to fulfill this law, without which he could not have fulfilled. And if in all things Paul followed Christ we may here notice each, thus:

CHRIST.	PAUL.
"Kneeled down and prayed," saying, "Father . . not my will, but thine be done." Luke 22:42.	"Behold, he prayeth." Acts 9:11. Saying, "Lord, what wilt thou have me to do?" 9:6.
Sprinkled with "great drops of blood." 22:44.	Sprinkled with "the blood of Jesus." Heb. 9: 19, 10: 19, 22, 12:24.
The angel laid "hands upon the head of" Christ. Lev. 16:21.	Ananias "laid hands upon" Paul. Acts. 9:17.
"He rose up from prayer" and was "crucified."	He "arose and was baptized" or "crucified with Christ." Gal. 2:20.

From this it is clear that Paul walked the path that Jesus trod, and he said, "Be ye followers of me, even as I also am of Christ." But who goes that way now? As early as the third century this was converted into that of anointing with oil, but at the present day observed in no way, which makes it necessary to notice this point closer, and thus discover

the difference between this dedication to God, and that of the baptism for the remission of sins. By reference to Num. 19:9 we learn that the "purification for sin" was "the ashes of the heifer," which in Ex. 24 Moses did not use, neither is there anything there said about the remission of sins, but only the solemn promise of obedience, saying: "All that the Lord hath said will we do, and be obedient." Therefore Paul called this not our baptism, but dedication to God, not "dedicated without blood," for if the way Moses sprinkled the altar reached its antitype in the "great drops of blood" by which Christ was dedicated to God, how can that of sprinkling "all the people" ever reach its antitype, if all the people of God be not sprinkled with the blood of Christ? But now if in this holy, solemn way we have vowed obedience to the Father, the next step is that we be "translated into the kingdom of his dear Son," in order to which Paul "arose and was baptized," and thus he came to

THE SECOND

point of the seven times, which is the form of baptism through which we put on Christ, the figure of which is given in Ex. 12:7. But if that which was but a "shadow of good things to come" was "the sprinkling of blood least he that destroyed the first born should touch them" can the antitype be less than the sprinkling of the blood of Christ? The only place of safety from death was within the house of the Lord's passover, and the only way to enter the door was through the blood of the lamb. Therefore, the only way to come to Jesus is through the blood of "Christ, our *Savior*." This important point is worthy of serious thought, for if "the law was our schoolmaster *to bring us* unto Christ" it is as necessary to "hear the law" in order to come to Christ, as it is to obey Christ in order to salvation, which "schoolmaster" in keeping with the way "the door-posts" were sprinkled can *bring us* unto Christ "only" through the blood of our pascal lamb; for Christ "having made peace through the blood of his cross," we are thus limited to the way of the cross. Therefore, "our schoolmaster" to show us how to "put on Christ" sprinkled the door-posts in a way to make it impossible to enter by virtue of the blood if not in the form of the cross; which proves Paul correct, for now I see that to come "to Jesus" is

to come "to the blood of sprinkling," and the way the door-posts were sprinkled limits us to the head and hands for the form of baptism through which we "put on Christ," which being the one only form given in our Bible for the baptism into the name of the Son; to prefer another is to "love darkness rather than light."

From Lev. 16:19 we learn that Christ was seven times sprinkled with blood, the first of which, as we have noticed, was in the dedication before He came to the cross, which leaves six for the cross, and the blood upon "the upper door-post" limits us to his head for the sixth, which proves Nicodemus correct in declaring that Christ was with a crown of thorns nailed to the cross. But for our form of baptism, the way the door-posts were sprinkled, limits us to but three, or to the hands and head, for as noticed on p. 90 only half of the blood was sprinkled upon the people. And if half be reserved for church ordinances I now see why Moses, in the figure, limited our form of baptism to half of the number of the bleeding wounds that Christ received.

If the law was "the figures of the true," the true form of baptism through which we put on Christ is given in the law. Indeed, the words "the law was our schoolmaster *to bring us* unto Christ" can admit of no other idea. Therefore he who, refusing to hear the law, would climb up some other way, makes void the law which Christ came to fulfill. Those who prefer the way of their own choice, excuse themselves, here, by claiming that Christ, having fulfilled the law, it is taken out of the way; but men of reason can see that the one only way that Christ can ever fulfill this law is by the obedience (of those who come to Him,) to this "our schoolmaster," whom God appointed *to bring us* unto Christ. But in the figures of the true, the one only place of salvation was within the door sprinkled with blood, and that in the way that made it impossible to enter that door by virtue of the blood, or touching it as they passed, if not in the form of the cross, for Christ "having made peace," not in the way of our choice, but only "through the blood of his cross," the stubborn and unyielding ways of the "schoolmaster" whom God appointed to bring us to His Son does positively refuse to bring us to "Christ, our passover" in any other way, for in honor to Him who laid aside

His glory to go the way of the cross, it is forever fixed in the unalterable council of God that "the blood shall be to you for a token." "Yea," saith the Lord, "ye shall observe this thing forever," for in the antitype it shall be "a sign unto thee upon thine hand (Ex. 13:9, or hands, 17:12) and for a memorial between thine eyes."

The clear proof that as a "schoolmaster" appointed of God, "*to bring us* unto Christ," the original and one only design of this law was to give the form of baptism through which we put on Christ, is that this sign of blood "between thine eyes" and upon thine hands, is a law that the Jews never obeyed, for, being limited to the gospel dispensation, it was never intended for those who came out of Egypt; but as something sacred belonging to the new covenant dispensation, delivered to their care with the solemn charge, saying, "thou shalt show thy son." Not now, but "in that day" when Christ comes to fulfill the law, then "thou shalt show thy Son, saying, "*This is done* because of that which the Lord did [*not to thee but*] unto me when I came forth out of Egypt. And [*as the antitype*] it shall be for a sign [*not to me but*] unto thee upon thine hand."

From the day of Moses, the Jews, as if they knew that this gives the solemn form of baptism through which their children were to put on Christ, regarded it as the most sacred of all of their laws, insomuch they wrote it out, every letter in the most careful manner, and wore it on their arm near their heart, but as if they knew that it could not be observed, until Christ come to open the way, they did not even attempt obedience to the sign of blood. And the clear proof that the Jews well knew that this was limited to the new covenant dispensation is, that, with all of their zeal to obey their law, this which they regarded as the most sacred of all, they have never even attempted to obey, for the law said nothing about writing it out and wearing it upon their arm, but as plain as words can tell, said "the blood shall be to you for a token;" "it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."

But that which makes this the clearest point in all the Bible, and indeed, even as positive, as if Jesus had said that His form of baptism is to sprinkle blood upon the hands and head,

is, that when Christ well knew that the Jews had never fulfilled this law, and that His form of baptism is the one only way that it can ever be fulfilled, He that came "to fulfill" it declared positively that "one jot or one title shall in no wise pass from the law till all be fulfilled." Therefore, every man of reason can now see, that if "it is easier for heaven and earth to pass than one title of the law to fail," the long disputed question as to the form of baptism through which we put on Christ is forever settled now; for all the wisdom of earth cannot evade a point so clear. The plain, clear and positive law is, that "the blood shall be to you for a token;" "it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes:" which law the Jews, having never even attempted to obey, is left to be fulfilled by Him who came to fulfill the law. Therefore, Paul could not have been mistaken in supposing that to come "to Jesus" is to come "to the blood of sprinkling," for in spite of the way of our choice, the "schoolmaster" whom God appointed *to bring us* unto Christ, never leaving "the figures of the tree" can bring us to "Christ, our passover," only through the blood of His cross, which though against modern theology, proves Peter correct in supposing that Christ "suffered for us," not as a substitute, but "leaving us an example that ye should follow his footsteps:" yea, it also proves the words of Jesus literally true, in saying "with the baptism that I am baptized withal shall ye be baptized." In which baptism, said He: "I have graven thee upon the palms of *my* hands," therefore to receive His baptism is to receive the "sign" of "blood" "upon the palms" of our hands.

But all is not clear yet, for in going the way of the cross, He who said "follow me," received six bleeding wounds, but as yet we have found but three; and though in keeping with "the figures of the true" to cleanse "the unclean *person*" thou "shalt sprinkle upon him . . . seven times," we have found but four. For information here we will have to consult our schoolmaster again, or look to see whether we have all things in keeping with "the patterns of things in the heavens." And now I see that there is something wanting, for the gospel embraces both our salvation and redemption; but the blood upon the door-posts was limited alone to the salvation of Israel: for though it gave rise to the law of redemption it did

not embrace it. This new law we will examine now: for "See," saith He, "that *thou* make all things according to the pattern."

The "token" of redemption, like the "sign" of salvation, is "upon thine hand [or hands] and for frontlets between thine eyes," and like the sign of salvation, intended not for those that came out of Egypt, but for their sons "in time to come" (Ex. 13:14), for it is that celestial law which can be fulfilled only by Christ, therefore, the poor Jew could do nothing with it. Indeed, to limit it to the old covenant dispensation would appear to reverse the whole plan of salvation; "for in the figure," saith the Lord, "all the first born are mine," and this is just what I wish to be; but, saith the law of redemption, "All the first born of thy sons thou shalt redeem," which is to buy me back from the Lord, and I do not want to go; I do not wish to be thus torn from the Lord. But the unyielding way of the law declares that "all the first born" shall be redeemed. Then, well did Paul say that "the law was our schoolmaster *to bring us* unto Christ," for now I see that this, our schoolmaster, compels us either to come to Christ or leave Father's house; which proves that Jesus did truly say, "I am not come to destroy" the law, "but to fulfill" it, for the law, which without Christ, tears me from Father's house, the same law through Christ brings us home to God. For if He, having the right of redemption, be my Redeemer, I can, through Him, go to God. Indeed, this is the only way; "for," said He, "no man cometh unto the Father, but through Me."

This makes the law of redemption that important point that we should better understand. The price of redemption was a lamb, "and it shall be for a token upon thine hand, and for frontlets between thine eyes," which is a clear proof that this law was never intended for the old covenant dispensation, for how could the Jew wear the lamb as "frontlets between" his eyes? Well did Christ say to those so zealous for the law, "none of you keep the law." The poor Jew, to do the best he could, was careful to write it out, and putting it in the same bundle with the sign of salvation, wore it upon his arm as something sacred to tell his son: for until Christ comes to fulfill the law no man can be obedient to this.

But though the Jew never has, nor never can fulfill this law, Christ declared that "it is easier for heaven and earth to pass than one tittle of the law to fail," which is in substance to say that it is the redeemed of the Lord that receive the token upon their hands, and between their eyes; which in the antitype Peter understood to be "the precious blood of Christ, as of a lamb." Indeed, he understood that the "royal priesthood," the elect of God, had been sanctified or set apart for this purpose: that is, to the "sprinkling of the blood of Jesus Christ," which makes His word true, saying that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." But remember, that the one only way that even Christ Himself can ever fulfill this law, is that the redeemed of the Lord receive the sign of the blood of the Lamb, for it is, and that as plain as words can tell, declared that "it shall be for a token upon thine hand, and for frontlets between thine eyes."

This, the sign of redemption, that is the three times we sprinkle "the precious blood of Christ" added to the sign of salvation, through which we put on Christ, gives us six for the cross, and thus we honor each bleeding wound that Jesus received on the tree; and the one for the dedication in honor to the "great drops of blood" in the garden before we come to the cross are seven in all, which is the full number called for in the law. In the first place, we noticed that if "easier for heaven and earth to pass than" for "one tittle of the law to fail" every man to be cleansed from sin by the blood of Christ, must be sprinkled with His blood, and that seven times, which seven times we have here again proved by giving the reason for each. And the clear proof that we have the correct number is that neither more nor less can fill the places they call for.

The careful reader will notice that our form of baptism is in every particular in keeping with "the figures of the true." But though Paul has so clearly taught that the law was "a shadow of good things to come," of all of the forms of baptism now known, where is another that can claim the least appearance of the figure? Not those who limit their form to but one immersion, and that backward, for no man can claim to find the faintest appearance of that in all "the figures of the true." But the doctrine that Jesus taught was, that to be-

lieve Moses is to receive Him, which is true; for to hear Moses is to receive Christ's form of baptism. Some limit baptism to that of only sprinkling water upon "the brow;" others to that of dipping the head three times. But where, we ask, is the figure of either? I admit that it is pleasant to lean upon the soft arm of popular opinion; but in defense of the traditions of man, are you willing to charge Christ with an untruth in declaring that He came to fulfill the law? If "easier for heaven and earth to pass" than one tittle of the law to fail, Paul was not mistaken as to his idea of

OUR SCHOOLMASTER,

which proves that Isaiah told no untruth when he declared that "the wayfaring men, though fools, shall not err therein," for the meaning of the word rendered "schoolmaster" is *a child-leader*, that is, the servant, whose business it was to lead the child to school. Therefore, an ignorant child that knew not the way, was as properly led in the right way, as the one that knew all the way. The only danger of missing the way, was that of refusing to be led by the schoolmaster. Therefore, Isaiah, in reference to this could well say, "the wayfaring men, though fools, shall not err *therein*." But so far from saying that those who prefer their own way shall not go astray, he tells us plainly that "the unclean shall not pass over it," and who are "the unclean" if not the disobedient and unbelieving? If, as Paul declares, "the law was our schoolmaster *to bring us* unto Christ," we are not in "the way" until we believe Moses, and if not in the way, how can you "err therein?"

Paul is in good company as to his idea of "our schoolmaster," for Christ taught the same thing, saying, "they shall be all taught of God," and no mistake as to it being in reference to the way to come to Christ; for, said He, "every man that hath . . learned of the Father cometh unto Me." And that there is no other way to come to Christ, He tells us plainly, saying, "No man cometh to Me, except the Father who hath sent me, draw him." That is by the word, for He declared that "they shall be all taught of God," which proves Paul correct as to his idea of "our schoolmaster." And in this, the way that leads to Christ, "the wayfaring men, though fools, shall not err *therein*," for it makes no difference as to how

much we despise the way of the cross, or prefer an immersion in water, there is not gold enough on earth to bribe the unyielding way of "our schoolmaster" to take us round another way, or take from the door-posts the blood through which Israel had to pass to come to the lamb, the type of "Christ, our passover." Neither is there wisdom enough on earth to make men of reason believe, that in keeping with this figure, it is possible that we can come to Jesus, either through an immersion in water, the baptism of the Holy Spirit, or in any other way, but through the blood of the Lamb, "even Christ, our passover."

Therefore, having thus come to the point where two ways meet, it is now with us to say whether we will go with Christ in the way of the cross, or prefer the soft arm of popular opinion. But, though we may gain a few friends by rebellion, if "out of thine own mouth" thou shalt be judged, we cannot plead ignorance when Jesus comes, for we all know that He who said follow me, went the way of the cross. Therefore, the only difficulty is, that other people do not go that way. But whether we can sacrifice popular opinion enough to receive the light or not, if honest, we are at least compelled to admit that Paul's "schoolmaster" whom God appointed "*to bring us* unto Christ," has, in "the figures of the true," faithfully given us that form of baptism through which Paul, Peter, and the church of Rome, put on Christ, the one only form found in our Bible. For Christ's second step was not an immersion in water, but the baptism of blood, "leaving us an example that ye should follow his steps;" therefore, to come "to Jesus" Paul did not only come "to the blood of sprinkling," but declared that he was "crucified with Christ," or if there be any other form of baptism found in our Bible through which we may put on Christ, come out like a man and give us the chapter and verse that we too may share the light.

Do you claim the immersion in Jordan? But instead of putting on Christ, that is the baptism through which Christ himself came to the Father, for "this is he that came by water." Hence the necessity of another step; and is it not as positively declared, saying, "not by water only, but by water and blood." If you are willing to go with Jesus in the good report of an immersion in water, why leave Him when

we come to the evil report of the bloody cross?

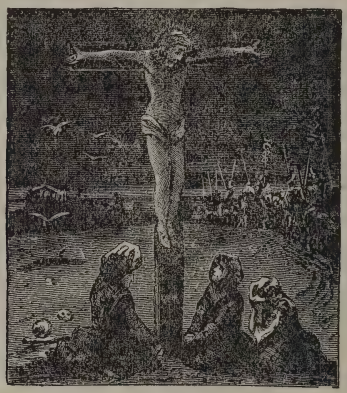
Those who get others to do their thinking, claim Paul's words, "buried with him," but men of reason can see that this was not to "put on Christ," but because he had not only put Him on, but had also been "baptized into his death," for he had his body "washed with pure water," which is never the same with, but is always before the burial (Acts 9:37), and even before this washing Paul's heart was "sprinkled from an evil conscience" by obedience "to the blood of sprinkling," which he called "crucified with Christ."

This, sweeping away every appearance of an immersion in water for the form of baptism through which we put on Christ, leaves the word *baptizo* as the last resort. But unfortunately for those who prefer an immersion, the Syriac, that which is admitted "to be the oldest version of the New Testament that has come down to us in any language," hence the best authority that we have, in Rev. 19:13, rendered the word *bapto* "sprinkled," which we know to be correct, for Christ was not "dipped in blood" Isa. 63:3, in reference to the same, used the word "sprinkled," which Christ called baptize, saying, "I have a baptism to be baptized with." Therefore, Christ our teacher used the word baptizo in reference to the sprinkling of blood. That which Ananias in Acts 22:16 called "baptized," Paul, in Heb. 10:22, called "sprinkled," and in 12:24 the blood of "sprinkling." I admit that the same word was also used in reference to immersion, but the authority for supposing that the sacred authors so used it, is not as clear as that they used it in reference to sprinkling; for Christ's baptism of blood on the cross was not an immersion. Indeed, the proper Greek word for immersion, though so often used by the first Christians, does not occur in the New Testament. But if Christ had intended to limit us to an immersion in water, would He not have used the proper word?

In the figure the way to come to the Lamb was not an immersion in water, but through the blood of their salvation; which makes it impossible for "our schoolmaster *to bring us* unto Christ," our passover, either through an immersion in water or any other way if not through the blood of our salvation; which proves that Paul is correct in saying that to

come "to Jesus" is to come "to the blood of sprinkling." But if in this Paul be correct, then we have been greatly deceived in supposing that it was an immersion in water: for now I see that it is "by the blood of Jesus," and not through an immersion in water that we have "liberty to enter into the holiest," for this is the "new and living way which he hath consecrated for us through the vail, that is to say, his flesh, which makes it clear that the only way to put on Christ is "through the blood of his cross," for in the figure, to come to the Lamb, was to pass through the blood of the Lamb, and no man could enter the door by virtue of the blood if not in the form of the cross. And "See, saith he, *that* thou make all things according to the pattern."

JESUS.



"The Son of man . . lifted up, that whosoever believeth in him should not perish, but have everlasting life."

This, Christ's baptism of blood, on the 6th of April, A. D. 30, as the fountain head of a stream, which has swollen to a mighty river, dates the beginning of the history of what the first Christians called "baptism in the form of the cross," the one only form of baptism that Jesus ever gave for that through which we "put on Christ." For His doctrine was, "Do as I have done," "follow thou me," for if He be "the way, the truth and the life," there can be no other way to God; and if not, then we too must "enter in at the straight gate" and walk the path that Jesus trod: for if He went the way of the cross, it is easier to move the world than for me to follow Him by going around another way. If He was "lifted

up" to be sprinkled with blood, it is impossible for me in going in a way just the reverse, or by going down to an immermersion in water to follow Him there. But if we can sacrifice the way of our own choice enough to hear His voice all is clear; for said He, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "And if I be lifted up . . will draw all *men* unto me." That is to the lifted up form of the cross: for those who are drawn, the willing and obedient, all of those who hear His voice, saying, "follow me," go with Him there. For He "suffered for us," not as a substitute, to shield us from the bloody cross, nor leave us go round another way, "but leaving us an example that ye should follow his steps." That is in the figure, for though Peter shared the literal cross, that which saved him was "the like figure," and he declared that the 'figure . . *even* baptism doth also now save us." That is the "sprinkling of the blood of Jesus Christ," for His blood "cleanseth us from all sin."

If the baptism that saves, is the bloody cross, Paul could well call Christ's form of baptism "the cross," (Eph.2:16). And so did the first Christians call it the cross; to give the words of Chrysostom, he said, "Not only is baptism called a cross, but the cross is called baptism," which he proved by the words of Christ, saying, "I have a baptism to be baptized with," and "with the baptism that I am baptized, withal shall ye be baptized."

PETER A. D. 27--30.

That Peter's baptism was in the form of the cross would appear from the words "when thou art old, thou shalt stretch forth thy hands," for to those who know nothing of the figure, or baptism in the form of the cross, these words do not convey the idea of the death of the cross. That the baptism that saved Peter was a figure he tells us plainly, saying, "The like figure whereunto *even* baptism doth also now save us." But if a figure it could not have been an immersion in water, for impossible that an immersion in water can be the figure of Christ's baptism of blood on the cross; and yet this the way that Christ was "put to death in the flesh," was the point at issue, from which the reference to Noah was rather a digression. Indeed, Peter tells us plainly that Christ "suf-

fered for us, leaving us an example that ye should follow his steps," that is in the figure, and that Peter's baptism, through which he became "dead to the law," was the figure of being "crucified with Christ," is clear from Paul's words to him, saying, "I am crucified with Christ," for if not how could this have been a reproof to Peter. But having on pages 42 and 86 proved Peter's baptism in the form of the cross we need add no more here.

JAMES AND JOHN, 27--30.

Jesus said, "I have a baptism" which no one believes to have been an immersion in water, for John understood it to be not of water but "blood." And to both James and John Christ said, "With the baptism that I am baptized withal shall ye be baptized." But neither of them were ever in the literal sense crucified. Therefore, to claim that their baptism was not in the form of the cross, is to charge Christ with an untruth.

THE ROYAL PRIESTHOOD, A. D. 30.

In "the figures of the true" any man could wash himself in water, but none but the Priest could sprinkle blood. And in the antitype, John the Baptist, could immerse in water, but no one could "sprinkle the blood of Jesus Christ" until the "elect, according to the foreknowledge of God" was "anointed through sanctification of the spirit." This "royal priesthood" was anointed on the day of Pentecost, the day of "the first fruits unto the Lord," the first day of the week; "seven Sabbaths . . complete" from the day that Jesus died. Peter, as if the baptism in water is of less importance, makes no mention of that, but declares that this "chosen generation," the "royal priesthood," as if set apart to a higher office, even to the "sprinkling of the blood of Jesus Christ," are the elect of God.

But if baptism had been limited to that of water, there could be no necessity for the "royal priesthood," for before Jesus was a priest, He could baptize with water, offer prayer, and even administer the communion cup. But in keeping with "the figures of the true" the sprinkling of the blood is limited to the priest. Therefore, the necessity of the "holy priesthood" proves the use of the cup that Jesus blessed. For, in all the gospel dispensation, the "sprinkling of the blood of

Jesus Christ" is the one only thing that calls for the necessity of the "royal priesthood."

This baptism called the "sprinkling of the blood of Jesus Christ," Jacob saw, Isaiah twice mentions, and John four times. But which of the sacred authors ever mentioned an immersion in water in the name of the Son? Indeed to prefer an immersion in water, to that of going with Jesus in the way of the cross, is dishonoring to Christ, for as plain as words can tell, He declared that if He "be lifted up" He would "draw all *men* unto" Him; which can be true only, in that, those who are drawn go with Him in the way of the cross. For He that cannot lie declared, saying, "With the baptism that I am baptized, withal shall ye be baptized."

THE THREE THOUSAND A. D. 30.

As soon as Peter raised the veil enough for us to see who it was that they nailed to the tree, three thousand, like men of war, in one united band revolting from the prince and "power of darkness," chose rather to be "crucified with Christ," than to be the servants of that cruel power of darkness which to their Lord was so unkind. They unfurled the gospel banner, and declared the most uncompromising war against the carnal way of the world: for though the cross was as much despised as now, they, in honor to Jesus, went every man with Him in the way of the cross, for, despising the shame, they were "baptized every one" of them into "the name of Jesus Christ," the very man that was disgraced upon the Roman cross, in whom to be baptized is to be "crucified with *Him*;" at least Paul so understood it.

Indeed, Christ having given no other, the form of the cross was all they had, for at that early date the many new forms having not yet been invented, Peter knew no other. To suppose that Christ had given him any other is to charge him with disobedience to his Lord, in that he did not give it to me, for Christ charged him to teach me all things, whatsoever He had commanded him. But to clear Peter of this unjust charge, Paul, in reference to these three thousand, (for in speaking of the "church of the first-born,") informs us that in coming "to Jesus" they come not to an immersion in water, but "to the blood of sprinkling," the very thing that

Peter taught, even the "sprinkling of the blood of Jesus Christ."

The form of baptism that Peter preached was the example of Christ, and so far from any of the apostles teaching any other it would appear that Christ Himself could not have given any other, for if, as He declared, saying, "With the baptism that I am baptized, withal shall ye be baptized," how could He, in keeping with this, have given another?

I now see that with all of our honest sincerity and earnest anxiety, to have the truth, we have been in the grossest error as to Christ's form of baptism, and that which deceived us is the modern and erroneous idea of supposing that the meaning of the word *baptizo* is to immerse. This we have exposed on p. 63, and thus made it clear that he that claims that the word is limited to an immersion, either exposes his ignorance in doing so, or proves that in spite of the light of truth, he is resolved to keep on the popular side. If Christ had intended to convey the idea of an immersion, would He not have used the proper word? In all the Bible the proper Greek word for an immersion is never used in reference to baptism.

BARNABAS A. D. 30.

That Barnabas was baptized as early as the year 30 would appear from Acts 4:36 on p. 76, we noticed that he claimed that "the kingdom of Jesus was founded upon the cross," which is in substance to say, that his baptism was in the form of the cross. For if "as many of you as have been baptized into Christ have put on Christ," it is through baptism that God "hath translated us into the kingdom of His dear Son." Indeed, the words "founded upon the cross," can admit of no other idea, for so far from the kingdom being founded upon the wood upon which Jesus died, even His disciples at that time all "forsook Him and fled."

In the next chapter Barnabas claims that the eighteen that Abraham circumcised "denote Jesus." And "because the cross was that by which we were to find grace, therefore he adds three hundred," and says that he "never taught to any one a more certain truth." But if as he here claims, "the cross" is that by which we "find grace," how shall we find grace without the cross, or without baptism in the form of the cross:

for "faith without works is dead." But the clear proof that Barnabas did indeed have the full and proper form of baptism given in the example of Christ, is in that he claimed that Christ "had joined both the cross and the water together," which is true, for being "crucified" six hours before He died, we have the baptism in the form of the cross, called "the blood of sprinkling," thus given before the beginning of that darkness, of which the water of our second immersion is the figure, which makes it true that Christ's example did "join both the cross and the water together." He adds, "Blessed are they who put their trust in the cross." Not in the wood on which Jesus died, for there is no salvation in that; but "the like figure," is the baptism that saves us now. Therefore, the idea is to put the trust in obedience to that form of baptism which Jesus gave on the cross, "the blood of sprinkling," by which our hearts are "sprinkled from an evil conscience." But to see the harmony we may here compare Barnabas with Paul, thus:

PAUL.	BARNABAS.
"Having our hearts sprinkled from an evil conscience and our bodies washed with pure water."	"Blessed are they who put their trust in the cross, descend into the water."

THE SAMARITANS A. D. 34.

The Samaritans having received John's baptism into the name of the Father, Philip could not again baptize them in that name. The next called for in Mat. 28:19 is the Son, to which Philip was obedient. But it would appear that in Samaria there was not water enough for the immersion into Christ's death and the burial with Him. John, to immerse them went to "Aenon, near Salim, because there was much water there." That the Samaritans did at a later date receive the full baptism of the two additional immersions is clear from Rom. 6:4. But this was not at the time when Philip baptized them into the name of the Son, for the words, "only they were baptized into the name of the Lord Jesus," can admit neither of an immersion in water, the burial with Christ, nor the baptism in the name of the Holy Ghost. Those who being wise above what is written, know for certain that they were immersed in the name of the Son, and can tell us what Luke meant. But if one as honest and sincere in his intention, as they, lost his life by his attempt "to hold the ark" of God, I had rather let

the word of the Lord remain as we find it, and shape our course by that instead of twisting the word to the way of our own choice. Words are employed to convey ideas, and the idea conveyed by the words, "only they were baptized into the name of the Lord Jesus," is that they were at that time baptized, neither into water nor anything else but "the name of the Lord Jesus." Therefore, to claim that Philip did at that time immerse a single man in water, is to charge Luke with an untruth, which I do not feel disposed to do; for, without claiming to be able to correct the error into which the sacred writer may have fallen, I am preparing this work upon the supposition that God's sacred authors mean what they say. Therefore, if they deceive me, I am deceived. But though Luke does thus clash with our modern theology, he is in good company, and in perfect harmony with Paul and Peter, for they taught that to come "to Jesus" is to come, not to an immersion in water, but "to the blood of sprinkling;" for to be "baptized into Jesus Christ" is not to be immersed in water but to be "crucified with *Him*."

THE EUNUCH A. D. 34.

This favors our modern theory of immersion. But if in all the Bible this is the only appearance of an immersion in water, in the name of the Son, would it not be well to examine it a little before we decide: for if the eunuch must have three immersions he must go down "into the water." But this is not a positive proof that his baptism in the name of the Son was an immersion, for though Tertullian speaks of three immersions, he does not make the baptism in the name of the son an immersion, but that baptism of blood which he called sprinkling. Also the Armenian Ritual, though it calls for three immersions, it does as positively call for sprinkling three times. But, having noticed that Philip did not immerse the Samaritans in the name of the Son, is not this sufficient proof that he did not dishonor Christ as much to prefer an immersion in water to that of going with Jesus in the way of the cross? I say dishonoring to Christ, for in going the way of the cross He did not only say, "follow thou me," but He declared, saying, "And I, if I be lifted up . . will draw all *men* unto me," for "with the baptism with which I am baptized withal shall ye be baptized," which baptism we all know was

not an immersion in water. Therefore, for Philip to have preferred an immersion to that of going with Jesus in the way of the cross, would have been to exhibit that spirit of anti-Christ which exalts itself above Christ; for He could "do nothing of himself" but what He saw with the Father. But for Christ's baptism in the name of the Son, Philip saw no immersion in water in the example of Jesus. Therefore, to claim that Philip did immerse the eunuch in the name of the Son, is to charge him with the spirit of anti-Christ. But in defense of Philip, we have the authority of Paul, who informs us that in his day the doctrine was, that, to come "to Jesus" was to come, not to an immersion in water, but "to the blood of sprinkling:" for in going with Christ in the way of the cross they were "crucified with *Him*." This is again confirmed by history, in which it is declared that the eunuch carried the gospel into Ethiopia, and "that Queen Candace had a palace at Axum, where those rites are now practiced," and the custom is first to immerse, or wash, the person to be baptized "in a large basin of water," after which he is "then brought back," and in the house, and that in the standing position [*as Paul was*], is not immersed again, but sprinkled, or baptized in the form of the cross, at least by "crossing him over the forehead," saying, "I baptize thee, in the name of the Father, Son, and Holy Ghost." In illustrating this form of baptism, Taylor, in his Apostolic Baptism, asked: "Did they exhort you to arise, and wash away thy sins, calling on the name of the Lord?" "Yes." "Did they lead you to the washing of regeneration . . by having your body washed with pure water?" "Yes; they washed me all over very carefully." "Were you buried with Christ in baptism: planted with him, crucified with him, baptized into his death, immersed in the great basin of water?" "Yes." "And do you affirm that this is the regular and established administration of the ordinance in the Abyssinian church?" "Yes; immersion has been the continued practice for more than fifteen hundred years." To which he adds: "This, the practice of baptism in Abyssinia, affords nothing short of an absolute demonstration." And if so then we have clearly proved that though Philip immersed the eunuch three times, he did not immerse him in the name of the Son, but did sprinkle or baptize him in the form of the cross.

PAUL A. D. 34.

Not only is it clear that Paul was baptized in the form of the cross, but as noticed on p. 70 he has given us eighteen points in which he went with Christ through the full form of the complete baptism. An additional proof, that his baptism in the name of the Son was not an immersion, is, that it was in the house of Judas. The clear proof that he did not go out of the house, is his own words, saying, "Ananias . . came unto me, and [*not saying let us go out to be baptized, but*] stood and said unto me . . arise, and be baptized." That is, stand up and be baptized, for it does not appear that Ananias moved from his position. This is confirmed by Luke, who tells us plainly that Paul "arose." The literal reading is "stood up and was baptized." Therefore, to claim that Paul was not then and there baptized, is to charge both him and Luke with an untruth, for if he went out to be immersed, then he stood, not up, to be baptized, but both Paul and Luke, without a word about going out, placed the baptism in that standing position. Indeed, Paul's baptism, in the name of the Son, could not have been an immersion in water, for he followed Christ, whose baptism was not an immersion in water, for he went the way of the cross, and it is impossible to follow Him where He did not go. Therefore, Paul was "crucified with *Him:*" that is, in the figure; at least the first Christians so understood it. Said Chrysostom, "In these words 'I am crucified with Christ,' Paul alludes to baptism," which both Paul and Chrysostom called "the cross." (Eph. 2:16.) In this form of baptism through which he put on Christ, and was made free from sin, Paul gloried: saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world" [*or carnal way of the world, "the body of the sins of the flesh"*] was crucified unto me, and I unto the world."

Paul was "baptized" to "wash away" his sins, which could not have been an immersion in water, for it is not water, but "the blood of Jesus Christ that cleanseth us from all sin." Therefore, the baptism for the remission of sins is not an immersion, but the figure of the bloody cross: not with the use of water, but that of which Jesus said, "this is my blood . . shed for the remission of sins." Therefore, the first Chris-

tians declared that "water cannot represent the blood of Christ." Indeed, in all the Bible there are but two texts that have the least appearance of attributing the remission of sins to the use of water, the first of which is Eph. 5:26. But this turns upon the incorrect translation of but one word, that is instead of "with;" the literal reading is *to*, and cannot properly be "with," for instead of "washing," the literal reading is *bath*, and we could not properly say, with the bath of water. But though the strict literal reading is "to the bath" the idea is *for*, that is "for the bath." We further notice that neither the word "sanctify" nor the Greek word, here rendered "cleanse," is ever used in reference to that of water, but both used in reference to the blood of Christ: as in Heb. 10:29, and John 1:7. Therefore, the idea is, that "by the word" or obedience to the word of the baptism "into Christ," "he might sanctify and cleanse it" for "the washing of water." This is in perfect harmony with both the law and the gospel, both of which put the sprinkling of blood before the washing. For example, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This double order of baptism, that is sprinkling and bathing, says Taylor, runs through both the law and the gospel.

The other text that appears to attribute the remission of sins to water is Titus 3:5; but here again all turns upon one word, for instead of "by," the literal reading is *through*. That is, "He saved us [*not by, but*] through the washing of regeneration." This, removing the last appearance of the use of water for the remission of sins, there is nothing now to contradict the Apostle John, who tells us plainly that it is not water, but "the blood of Jesus Christ" that "cleanseth us from all sin." Therefore, Paul here came, not to an immersion in water, but "to the blood of sprinkling," for he was told not to go down into the water, but the reverse: "Arise, and be baptized, and wash away thy sins." Therefore, Ananias did not use the Greek word for washing the body as in Heb. 10:22, but used the word for cleansing with the blood of Christ as in 1 Cor. 6:11; that is, "wash away thy sins." Therefore, if the time at which Paul was immersed into Christ's death, and "buried with him," was just four days after his baptism "into Jesus Christ," all was in the strictest keeping with what he

declared to be "the figures of the true." And since Luke informs us that Saul did not leave Damascus until after "many days," what could he have meant by the "certain days with the disciples" if not these four, for the completion of his baptism before he began to preach?

But we are not left to doubtful disputation, for Paul tells us plainly that "the law was our schoolmaster *to lead us* unto Christ," and if He, "being exceedingly mad against" the saints of God, "compelled *them* to blaspheme" and consented to the death of Stephen, his uncleanliness could not have been less than that of having touched a "dead body," which made it impossible for Paul's "schoolmaster" to bring him to Christ, if not in keeping with the law saying, "the clean *person* shall sprinkle upon the unclean on the third day." In keeping with this, Ananias did baptize Paul on the third day from the time he discovered his uncleanliness; that is, sprinkled him with "the blood of Jesus Christ," for in keeping with "the figures of the true" there could be no immersion on the third day. But "on the seventh day he shall . . bathe himself in water, and shall be clean." Therefore, if "it is easier for heaven and earth to pass than one tittle of the law to fail," we can all now see and know that Paul was not immersed in water on the third day, but on the seventh his body was "washed with pure water."

But if the eunuch, having never slain his fellow man, did not come under the law of having touched a "dead body" the same "schoolmaster" that would not suffer Paul to be immersed until four days after he was sprinkled, in keeping with the law of "the leper," would have him "wash himself in water" immediately after being sprinkled with blood. Therefore, Philip could both sprinkle and immerse him, and thus finish the ordinance all in one hour. But having proved that Paul's immersion was not until four days after he was sprinkled, where is the authority now for charging Luke with an untruth in saying of the Samaritans, "only they were baptized into the name of the Lord Jesus?" That is, at that time, for in keeping with Paul we now see that the ordinance could have been finished four days after. Therefore, if we could only sacrifice our gods of custom, and the way of our own choice enough to admit that the sacred authors mean what they say, we could all speak the same thing.

CORNELIUS A. D. 37.

The first fruits of the Gentiles was Cornelius, who through the righteousness of John's baptism had come to "God with all of his house," but to be translated "into the kingdom of his dear Son," Peter is sent for, and no man could "forbid water," for that was necessary in order to the death and burial with Christ. But Peter commanded no baptism in water, for the commandment is to "be baptized into the name of the Lord," to which the Syriac adds, "Jesus, Messiah." Cornelius being an Italian, the full form of his baptism is given in the sixth of Romans; therefore we may here only notice that Paul speaks of the baptism "into Jesus Christ," and that of being "crucified with *him*" as one and the same thing. Therefore the baptism of Cornelius was in the form of the cross.

GALATIANS A. D. 37–58.

Paul, in writing to the Galatians, used the words "crucified with Christ," and "baptized into Christ," as one and the same thing; for if to be "baptized into Christ" is to be baptized into Him that was crucified, it follows that we are "crucified with *Him*." Also, in reference to the way that they had, as a picture exhibited to view, seen the form of baptism exhibited in seeing persons baptized, Paul said "before whose eyes Jesus Christ hath been evidently set forth, crucified among you." But an immersion in water is no figure of the way Jesus was crucified; therefore the Galatians were baptized in the form of the cross.

CORINTHIANS A. D. 37–59.

If, as crucified with Christ, the baptism of the Corinthians was in the form of the cross, the question "Was Paul crucified for you" was to the point, for it was in substance to say your form of baptism proves that you were baptized to the one crucified. But to claim that their baptism was only an immersion in water is to destroy the sense, for though Paul had not been crucified he had suffered much for them. "The cross' was "the power of God" by which the Corinthians were "washed, sanctified," and "justified in the name of the Lord Jesus;" but where was the cross if not in their form of baptism?

ROMANS 37-60.

Paul, in a letter to the Romans, informs us that they "were baptized into Jesus Christ," which he called "crucified with *Him:*" for Christ giving no other form of baptism limited us to this, by saying, "With the baptism with which I am baptized, withal shal! ye be baptized." Therefore, the Romans going the way of the cross "obeyed from the heart that form of doctrine which was delivered," that is, the form of the cross, for Christ delivered no other.

COLOSSIANS A. D. 37-64.

Christ, "having made peace [*not by an immersion in water, but*] through the blood of his cross," the Colossians knowing of peace with God in no other way, were translated into the kingdom of his dear Son by going with Christ "through the blood of his cross," for they were circumcised with the "circumcision of Christ;" that is, "crucified with *Him.*"

HEBREWS A. D. 37-64.

Having passed through the long night of types and shadows, the Hebrews came at last "to the blood [*not of an immersion, but*] of sprinkling," for by baptism in the form of the cross they had "boldness to enter into the holiest by the blood of Jesus."

EPHESIANS A. D. 37-64.

Though the Ephesians "were far off" from God, they were "made nigh by the blood of Christ," for with Him they too went the way of "the cross," for reconciled "unto God," not through an immersion in water, but by "the cross."

PHILIPPIANS A. D. 37--64.

Christ's baptism was obedience, not to an immersion in water, but "unto death, even the death of the cross," and to the Philippians Paul said, "Let this mind be in you, which was also in Christ Jesus."

THE ELECT OF GOD A. D. 30--60.

Without going further into detail this may embrace the whole of the church of God from the year 30 to 60, the date at which Peter wrote. And he informs us that down to that time they "were not redeemed" by an immersion in water, "but with the precious blood of Christ," which we have not seen. Therefore, it was obedience to "the like figure . . *even* baptism" that saved them. But an immersion in water is no

figure of the bloody cross; neither was the "example that ye should follow his steps" an immersion in water, but the bloody cross; therefore the only form of baptism that Peter gave is the "sprinkling of the blood of Jesus Christ." The figure of going with Jesus "through the blood of his cross."

CLEMENT A. D. 70.

In his first epistle Clement said, "Let us look steadfastly to the blood of Christ, and see how precious his blood is in the sight of God: which being shed for our salvation, has obtained the grace of repentance for all the world." His words here are in the present tense, thus limiting us to that of which Jesus said, "This is my blood . . which is shed . . for the remission of sins." Indeed, the literal blood without the figure, is for the salvation of no man, for "faith without works is dead."

In the same epistle he said, "Through love did the Lord join us unto Himself, for . . our Lord Jesus Christ gave his own blood for us, by the will of God." From this we see that before the year 70 the way they were joined unto the Lord was not through the baptism of water, but that of blood.

In his Homilies he called baptism the wedding garment, saying, "The Father celebrated the marriage of his Son . . to invest you with the clean wedding garment, which is baptism for the remission of sins." This same idea is conveyed by Ephriam at the year 350, for in reference to the cup that Jesus blessed he said, with it "the first-born clad himself." John, to convey the same idea said, they "washed their robes and made them white in the blood of the Lamb"—not in water.

In the Constitutions he claimed that to baptize a man the second time is to "dishonor the sacred blood of Christ as common blood;" a clear proof that in baptism they used that of which Jesus said, "This is my blood." On p. 203 he is clear as to the form of the cross, saying that Jesus "undertook to die for all men by the cross, the type of which He has appointed to be the baptism of regeneration . . so he that is to be baptized, according to the command of Christ, may be crucified with Him, and may die with Him, and may be buried with Him, and may rise with Him." This is the same idea conveyed by Paul. On p. 105 he tells us plainly that "the water is instead of the burial . . the seal [baptism]

instead of the cross," which, as noticed above, he called "crucified with" Christ. And now follows the immersion in water; for said he, "dip them in the water . . into the death of Jesus . . the descent into the water, the dying together with Christ . . the ascent out of the water, the rising again with Him," which proves that in the third immersion they laid them backward into the water. Thus we find that Clement, like Paul, went with Christ through the full form of baptism, for the virgins "follow the Lamb, whithersoever he goeth." But if, as he declared, all that are "baptized according to the command of Christ" are baptized in "the type" of "the cross," by whose authority are those baptized who to the dishonor of Jesus know no type of "the cross?"

DIONYSIUS A. D. 75.

The first time the proper word for immersion is found either in the Bible or history, used in reference to baptism, occurs in that which is claimed to have been written by Dionysius of Acts 17:34. He mentions "the three immersions in the water, the death and burial," without which no man can follow the example of Christ. But so far from claiming an immersion in the name of the Son, he tells us plainly that "The symbolic teaching . . mystically instructs him who is baptized according to sacred rite, to imitate . . Jesus the Life giver, for it is conceded to men to imitate Him." Now this cannot be evaded, for it is impossible that either "The symbolic teaching" or the words "imitate . . Jesus" can admit of less than the proper figure, or full form of the cross. Therefore, according to Dionysius, he whose baptism is not in the form of the cross is not "baptized according to sacred rite."

THE THREE WITNESSES A. D. 90.

The baptism of water yet remains as a living witness that this is the door through which Jesus entered into the church of God. But "this is he that came . . not by water only, but by water and blood." Therefore, as long as the baptism of blood continued, this was the witness that Jesus died the death of the cross. And as long as the baptism "for the dead" continued, that is as long as the church continued to baptize in the name of the Holy Ghost, to take the person out of the water as Christ was raised up from the dead, by the "glory of the Father;" this was the witness of the resur-

rection. And the words of John, saying, "There are three that bore record," prove that this three-fold baptism continued down to the year 90. Having dropped that of blood, no man can at the present day claim more than two. But John is as clear as to that of blood as either of the other two.

Indeed, John is much clearer as to the continuation of the baptism of blood than that of water, for he mentions water no more, but six years after this he five times more referred to the baptism of blood, and tells us plainly that "Jesus Christ . . washed us from our sins in his own blood." If he had said water, all would suppose that he told the truth. But if neither water, faith, the spirit, nor even the literal blood of the cross can be received as a substitute for that of which Jesus said, "This is my blood of the new covenant:" is there any better excuse for charging John with an untruth, or supposing that he did not really mean what he said than if he had said water.

Indeed, it is impossible to evade this by supposing that John had reference to Christ's literal blood, for on the day that Jesus died no man was "washed . . in his blood." Neither is it by faith without the work of obedience: for though Paul believed with all his heart, his three days fasting with the tears of a broken heart was not enough to "wash away" his sins, he had to "arise, and be baptized." But not in, nor with water, for Jesus said, not of water, but of the cup that He blessed "This is my blood . . for the remission of sins." And so John understood it, for in reference to the same he said that Christ "washed us from our sins in his own blood." Not in water: for that cannot fulfill the word of the Lord, who through Jacob declared that Christ should wash His saints neither in water, faith, nor the spirit, but as plain as words can tell He said "in the blood of grapes," and why may we not admit that our God told the truth.

Indeed, John was told that even that "great multitude which no man could number . . washed their robes . . in the blood of the Lamb," which limits us to that of which Jesus said, "This is my blood."

THE VIRGINS A. D. 96.

"These are they which follow the Lamb whithersoever he goeth." But He went the way of the cross. And no mistake

as to their going with Him there, for Paul tells us plainly that "the general assembly and church of the first born" came "to the blood of sprinkling." Indeed he knew no other way, for said he, it is "by the blood of Jesus" that we "enter into the holiest."

IGNATIUS A. D. 100.

The words of Ignatius are given on p. 76, from which it would appear that his baptism was not only in the form of the cross, but that he attributed his "salvation and life eternal" to "the cross," for he had "peace through the . . blood, and passion of Jesus Christ," and declared that "he that is ashamed of the cross is anti-Christ." Said he "There is one baptism and one church which the holy apostles established from one end of the earth to the other, by the blood of Christ." Could the apostles, by the blood of Christ, establish the church without the blood of Christ? But if He be the true vine, all that He ever claimed as His true blood was the cup He blessed.

JUSTIN MARTYR A. D. 140.

I believe that all the first Christians, like Peter and Paul, understood baptism to be a "figure," but as noticed on p. 77, that of which Justin's baptism was the figure he only mentions the crucifixion, that is: "Christ who was crucified." But the figure of the way Jesus was on the cross sprinkled with blood cannot be an immersion in water. Therefore, Justin speaks of this not as an immersion, but sprinkling. To give his own words he said, "In the water there is called over him who chooses the new birth . . the name of God, the Father . . Now this washing is called illumination." It is clear that this is in water. But now he adds: "And in the name of Jesus Christ, who was crucified . . does he who is enlightened receive his washing."

It will be noticed that the first washing "is called illumination," and the second is received only by him that "is enlightened." Therefore they cannot be the same. But this second he explains to be sprinkling, thus: "And the devils hearing of this Baptism, which was taught by the Prophets, instigated those who enter into their temples . . to sprinkle themselves, and they cause men to go and wash their whole person, before they come to the temple."

On this Taylor, in his Apostolic Baptism, observes, that "If

the heathen sprinkling imitated the true Baptism, then the true Baptism included sprinkling: for if there was no sprinkling there could not be any imitation."

It is worthy of notice that though Justin speaks of being washed in water, and that three times, he never used the word baptize in reference to that, but only in reference to sprinkling, which sprinkling he informs us is the baptism taught by the prophets. Therefore, to know how the Christians baptized in Justin's day, we have only to inquire as to what the prophets taught. And now I see that Isaiah twice speaks of the sprinkling of blood, but Ezekiel once mentions that of water. Therefore, we will have to go back to inquire of Justin as to which the Christians used. To give his own words he said, "That which Moses has recorded," saying, "He shall wash His . . clothes in the blood of grapes shows that He shall wash those who believe on Him, in His blood: for the Holy Ghost calls those who receive remission of their sins through Him, His robe."

Here we have Justin's own words, for what he called the "baptism which was taught by the Prophets." And now we see why he never spoke of it as an immersion, but called it that "washing" of "baptism," which is to "sprinkle" the "blood of Jesus Christ," for if this is what he understood our Lord to mean by the words baptize into the name of the Son: he could well call it baptize. If Moses used the word "wash" Justin could do the same. But if Isaiah, Peter, and Paul, in reference to the same, used the word "sprinkle" he could also use that.

Justin's comment on this prophecy is that Christ "shall wash those who believe on Him, in His blood." But if, instead of blood he had said water, would we not all believe that he meant what he said? Then why charge him with an untruth, only because he used the word blood? If, as Peter informs us, the "baptism" that saves "us" is a "figure" Justin could not have meant the literal blood of Jesus, and no mistake as to the figure, for he proved by Moses that it is "the blood of grapes," and He who came to fulfill "the prophets" said of the blood of grapes, "This is my blood of the new covenant." Therefore, the only difficulty in the way of supposing that Justin told the truth, and no lie, is the controlling

power of our gods of custom: in that men prefer an immersion in water, to that of "sprinkling of the blood of Jesus Christ."

But remember that to reject this is not only to charge Justin with an untruth, but Jacob also, for it was his words that Justin quoted, saying, "He shall wash His . . clothes in the blood of grapes." Now this is either true or false. To claim that it is false is to charge not only Jacob and Justin with an untruth, but also Christ himself, for he said that He came "to fulfill" the prophets. But the one only way that He has ever washed either His people or His clothes "in the blood of grapes" is in the form of baptism through which we put on Christ. Therefore, in reference to this, the "sprinkling of the blood of Jesus Christ," and this only, Justin used the word baptize: though he had three immersions. Hence, until some one can prove that Justin has deceived me, by telling an untruth, I shall believe that down to the year 140 the one only form of baptism through which men put on Christ was that same "sprinkling of the blood of Jesus Christ" which Peter and Paul taught. That is "the blood of grapes," for of this, and this only, saith the Lord, "This is my blood of the new covenant." But if the baptism through which we put on Christ is in "the form of the cross" Paul called it "the circumcision of Christ," and so did Justin say that "we Gentile-Christians are circumcised by baptism with Christ's circumcision."

IRENÆUS A. D. 182.

Not of water, but of the cup that Jesus blessed. He said, "This is . . for the remission of sins," which was to be preached among all nations, beginning at Jerusalem." Therefore, when Peter said "Be baptized . . for the remission of sins" the idea is not in water, but that of which Jesus said, "this is my blood," for it is not water but "the blood of Jesus Christ" that "cleanseth us from all sin." And we learn from Irenæus that as late as his day it was yet understood that "the remission of sins" was not through an immersion in water, but "through" the "blood" of Christ. And no mistake as to the reference to baptism, for Irenæus was quoting Col. 1:14, where Paul was speaking of the way that God "translated *us* into the kingdom of His dear Son." Indeed, Irenæus tells us

plainly that Christ "has acknowledged the cup, which is a part of creation as His own blood," and "for the remission of sins" He gave nothing else. Therefore, to prefer water is to be wise above what is written.

CLEMENT A. D. 190.

Clement, of Alexandria, in reference to the church, said, "We are brought into union with Christ, into relationship through His blood, by which we are redeemed." Now if he really told the truth, then in his day they entered the church of Christ, not through water, but "through His blood." Not the literal blood: for that was not in the cup of which Jesus said, "This is my blood of the new covenant." Therefore, down to his day all spoke the same thing.

TERTULLIAN A. D. 204.

If Dionysius be not the exception, Tertullian is the first either in or out of the Bible that used the word immerse in reference to baptism. Therefore, I have noticed closely to see whether he dishonored Christ as much as to have an immersion in water for the baptism into the name of the Son. And now I see that like a man of reason he tells us plainly that Christ "gave as His last command, that they should immerse [*not in water, but*] into the Father, and the Son, and the Holy Ghost." Indeed, so far from an immersion in water, the only authority that he gave for water, was John 3:5, for in Matt. 28:19 water is not mentioned.

But though it is true, that he could claim no commandment for an immersion in water, the example gave him three: For, said he, "We following the example of our Lord and Savior, Jesus Christ, are born in the water." To follow Him who was immersed in Jordan, said Tertullian, a man "is dipped in water." And to go with Jesus in the way of the cross, he tells us plainly that in "the Lord's passion . . we are baptized." If we ask how he formed the cross, his answer is that "If you simply place a man with his arms and hands outstretched you will make the general outlines of the cross." But an immerson cannot be the figure here. Therefore, as noticed on p. 38 he was not immersed but "sprinkled." And that not with water, for like Paul he followed the example of Him who came "not by water only, but by water and blood." Therefore, as Paul came "to the blood of sprinkling," so Tertullian tells us

plainly, saying, "We have indeed besides, a second washing, itself also one, to-wit: that of blood. Whereof the Lord said, I have a baptism to be baptized with, when He had been already baptized. For *He* had come by water and blood, as John had written, that He might be washed by water, glorified by blood, to make us in like manner called by water, chosen by blood. He sent forth these two Baptisms from the wound of His pierced side: So then as that those who believe in His blood might be washed with water, and might also drink His blood.

Now this is too plain and clear to be evaded, yet strange to tell, those who prefer water try to evade it by claiming that Tertullian meant the blood of Christian martyrs. But I ask: if this was fifty years before either the ridiculous idea of substituting the blood of men for that of Christ was thought of, or the sprinkling of water for baptism ever heard of: where is the authority for charging our Tertullian with this heathenish idea of supposing that the blood of men can wash away sins? But fortunately for him, he used language which makes it impossible for a man of reason to believe that this could have been his idea. For the same blood that he speaks of being washed in, is that which he speaks of drinking "also," which, to the exclusion of the blood of men limits us to that ofwhich Jesus said, "This is my blood."

Indeed, since Tertullian did not share a place with the Christian martyrs . . to suppose that he did not mean the blood of Christ, is to make him exclude both himself, and all others, from the hope of salvation, that are not crowned with martyrdom. For of what worth was it to him, or is it to me, to be "called by water" if not "chosen by blood?"

Though Tertullian speaks of the water in which we are "washed" as flowing "from the wound of" Christ's "pierced side" all suppose that he meant a literal washing in water. But when he speaks of the "two baptisms from the wound of His pierced side," according to what law of language can we make the water literal? but the blood a spiritual unmeaning nothing. Is he not as clear, plain and positive as to the "washing . . of blood" as that of water?

When he said "drink his blood," all admit that is literal: and all that prevents the word "washing" in reference to the

same blood, from appearing just as literal, is that it is not the custom of our day. But should the controlling power of our gods of custom destroy the authority both of the Bible and history? For to reject this, is not only to give Tertullian the lie, but as we have noticed in another place, it charges Jacob, Isaiah, Peter, Paul and John, yea Christ also, with an untruth.

Tertullian speaks of three immersions in water, saying, "we are immersed not once, but thrice," but he is just as positive in regard to "sprinkling." Therefore, to suppose that either he or Justin meant the sprinkling of water, is to give four baptisms of water, but who believes that? Indeed, the "Trinity of baptism" mentioned by Monulus cannot admit of such an idea. But Tertullian is very clear in limiting the sprinkling to the bloody cross, for after speaking of John's baptism, he adds, "We have indeed besides a second washing," which is that "of blood." After this he had another "washed with water," which is in keeping with Paul, who in coming "to the blood of sprinkling" had his heart "sprinkled from an evil conscience," and his body "washed with pure water."

Thus we find that Tertullian's position is in the most perfect harmony, not only with the gospel, but also with the law and the prophets. But now the question: can we sacrifice the way of our own choice enough to admit that he told the truth? Do you not remember that when he spoke of the three immersions, both you and I received it as of the most undoubted authority? And now shall we condemn as unworthy of notice the same man at whose feet we once loved to sit and learn: and that only because he mentioned that which is ten times clearer taught in our Bible. I say ten times clearer taught; for in our Bible we read of no three immersions in water, but we do read of "the blood of sprinkling," even the "sprinkling of the blood of Jesus Christ." Therefore, if this had not been continued down to Tertullian's day, it would prove that the falling away had commenced before that time.

The words "indeed," saying: "We have INDEED besides a second WASHING," calling for a stubborn reality, cannot admit of a spiritual unmeaning nothing. Therefore, to use plain English, we are compelled, either to give Tertullian the lie: or to admit that in his day the form of baptism

through which men put on Christ, so far from an immersion in water, was not only "sprinkling," but "that of blood." Indeed, if he and Paul did really follow "the example of our Lord," it was impossible that they could avoid the necessity of coming "to the blood of sprinkling," for "this is he that came . not by water only, but by water and blood," and it is easier to move the earth than to follow Jesus where He did not go. Which compelled Tertullian, and that in spite of the way of his choice, to come not only with Paul "to the blood of sprinkling," but also with Peter, even to the "sprinkling of the blood of Jesus Christ." And if John is correct in claiming that it is His blood that "cleanseth us from all sin," I suppose that we will have to come to it too. Not the literal blood of the cross, for the baptism that saved Peter was "The like figure;" but water is not the figure that Jesus gave, which would appear to prove Justin's idea of "the blood of grapes" correct; at least we may believe Jesus, who tells us plainly, saying, "This is my blood."

Tertullian speaks of this in a way that calls for the strictest literal reading, for without the least reference to the spirit he was speaking of the flesh, thus: The "flesh . . having been baptized into Christ, put on Christ and was redeemed with a great price, the blood, to-wit: of the Lord and Lamb." Therefore, said he, we are "Freed in baptism by the wood [cross] of Christ, that is, of His passion: in order" to "be restored through the tree in Christ." Therefore, he called Christians "the priesthood of a cross," which is in keeping with Peter's idea of the "royal priesthood," being set apart to the "sprinkling of the blood of Jesus Christ." But now in conclusion remember, and forget it not, that if Jacob, Isaiah, Peter, Paul, John, Justin, and Tertullian, all told the truth and no lie, it is now clear, plain and positive, that down to the year

A. D. 204

the one only form of baptism through which men put on Christ was the form of the cross with the use, not of water, but, "the blood of grapes." And this no man can honestly deny, until he can either, in the Bible or history, find at least one example of a baptism in the name of the Son with the use of water, either that of sprinkling, pouring, or an immer-

sion: before the year 204. But remember, and forget it not, that until you can, and that before this date, find at least one example, of one who to the dishonor of God, leaving the path that Jesus trod, or refusing to go with Him in the way of the cross, preferred water to that of which He said, "This is my blood of the new covenant," you being thus driven out of both the Bible and his: the one only authority that you can honestly claim for preferring water, is the controlling power of custom. Therefore, the all-important question now to be considered, is as to the god we worship, whether the God of the Bible, or the controlling power of custom.

We can honor Jesus, neither by obedience to that which He never commanded, nor by walking the path that He never trod, but so far from the commandment for the immersion in water in the name of the Son, water is not even mentioned in Matt. 28:19, for the commandment there is to baptize not into, nor with water. But as plain as words can tell Jesus said, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." I admit that the example of Him who came to give us light, limits us to an immersion in water in the name of the Father. But the example of the same man does as clearly limit us to the way of the cross, the sprinkling of blood for the baptism into the name of the Son; for "this is he that came . . not by water only, but by water and blood;" yea, and ten times clearer, for it was in reference, not to the first, but to the latter that He said, "follow thou me;" yea, He who cannot lie, declared of those who shall reign with Him in His kingdom, saying, "With the baptism with which I am baptized, withal shall ye be baptized," which cannot call for less than "the like figure." But an immersion in water is not the figure of the way Jesus was lifted up, neither is the sprinkling with water that which Jesus gave, saying, "This is my blood."

Is number, form? If not, then the three immersions cannot be the form to which Tertullian had reference, when he declared that "the form has been prescribed"—Matt. 28:19, gives no form. But Tertullian claimed to follow "the example of our Lord and Savior, Jesus Christ," which gave the form; therefore, said he, "the form has been prescribed." But the only form given, either in the example of Christ, or

any other way for the baptism into the name of the crucified one, is the form of the cross, which Peter called the "sprinkling of the blood of Jesus Christ," and this "figure . . *even* baptism doth also now save us." And so Tertullian understood it; for, said he, "freed in baptism, by the wood [cross] of Christ."

Tertullian being a Roman, we can by reference to the old Roman Ritual see and know how he baptized, for that does not only call for "the form of the cross," but even gives instruction how, saying, "Take by the arms . . the person to be baptized." In keeping with this, Tertullian mentions that to make the form of the cross is to have the "arms and hands outstretched."

This Roman Ritual having come down to us through a book written by Pope Gelasius about A. D. 492 proves that it was older than that date. That it is older than infant baptism is clear: for with this form of the cross no infant can be baptized: which proves it older than the day of Tertullian; for it is clear from his writing that infant baptism was yet unknown, as early as his day. But the clear proof that this Roman Ritual gives the form delivered by the apostles to that people is, that down to Tertullian's day such was their untiring zeal to continue the apostolic order, they had not yet learned to change times and laws.

But the clear proof that this Roman Ritual does indeed give the form of baptism, delivered by the apostles to that people, is that I learned it from Paul's epistle to the Romans long before I saw the Ritual. For I discovered not only the form of the cross, but also the necessity of taking "by the arms . . the person to be baptized," as called for in the Ritual, and that before I had either seen it, or knew that baptism in the form of the cross is noticed in history. Therefore, I can safely say that I received it not of men, "neither was I taught it but by the revelation of Jesus Christ."

THE SEVEN COUNCILS A. D. 250–256.

The seven councils of Carthage, date the beginning of a new era in the church for: claiming the right "to change times and laws." The first three introduced infant baptism in the year 253, which reversing the gospel of faith in Christ did not only open the new door of unbelief: but even dared

to close the door of obedience: for those who are by this new invention of men, sprinkled with water before they know either Christ, or sin, are not allowed the liberty of obedience to Christ's baptism of faith, "for the remission of sins." But if of all the opposing powers that ever drew the sword against Christ, nothing has so completely reversed the order of the gospel plan of salvation, once fixed in the council of God, as this new council of men. No marvel, if after this date, the year

A. D. 253,

we find other digressions from the apostolic order. But remember, and forget it not, that in the purer age of the church, before this turning point: since which time the council of men is the rule of faith: there is no example, no, not a single one, neither in the Bible nor history, for the use of water in that form of baptism through which we put on Christ. Therefore, this dates the dividing line beyond which those cannot go, who, rejecting the form of the cross, prefer the modern idea of the use of water for the baptism into the name of the Son. But if no infant can be baptized in the form of the cross, this had now to give place to that which we did not learn of Christ, I mean that of only making a cross mark upon the face of the child.

MONULUS A. D. 256

In the seventh council, and that in the presence of eighty-seven bishops, Monulus, fearless of contradiction, declared that "The truth . . hath always remained and still remains with us, and especially in the Trinity of Baptism, as our Lord says, 'Go ye, and baptize the nations, in the name of the Father, and of the Son, and of the Holy Spirit.' "

Some take the liberty to add the words "triune immersion." But what right have we to put words in the mouth of the witness called in? Indeed, the idea cannot be that of three immersions in water, for he was speaking of that "Trinity of baptism," which is, "as our Lord says," who in Matt. 28:19 did not mention water, for His baptism was not of water, but that of blood. For "this is he that came . . not by water only, but by water and blood," saying, "follow thou me," to which the first Christians were obedient. Therefore, this is "the Trinity of baptism, as our Lord says," to which Monulus

referred, saying, it "hath always remained and still remains with us." And no mistake about this, for this was the "Trinity of baptism" observed by "the general assembly and the church of the first born," for they all came "to the blood of sprinkling." The three immersions in water being of less importance, Peter is silent as to that, but he did not forget the vital point, the "sprinkling of the blood of Jesus Christ." And about the last we hear from the apostles, or as late as the year 90, John informs us that this "Trinity of baptism" yet continued, for, said he, not that there were, but "There ARE three that bore record . . the Spirit and the water, and the blood." And Monulus could not have been ignorant of this, for Tertullian tells us plainly that "We have indeed besides a second washing . . to-wit: that of blood." Not an immersion, for he tells us plainly that the man is "sprinkled." Justin calls it both sprinkling and washing, that is, "in the blood of grapes." Therefore, this is the one only "Trinity of baptism" that "always remained" with the church to the year 256.

THE ANONYMOUS WRITER A. D. 256.

I mean the treatise on baptism, published in the second volume of Cyprian. As he wrote about the time of the council of 256, this will bring to light what Monulus meant by the "Trinity of baptism." To give his own words, he said: "Since we seem to have divided all spiritual baptism in a three-fold manner, let us come also to the proof of the statement proposed, that we may not appear to have done this of our own judgment, and with rashness: for John says of our Lord, 'This is He who came by water and blood, Jesus Christ: not by water only, but by water and blood, and it is the Spirit that beareth witness, because the spirit is true.' "

Here, then, is the "Trinity of baptism" taught at that time. But to make this clear he continues thus: "For what was said by the Lord, 'I have another baptism to be baptized with,' signifies in this place not a second baptism, as if there were two baptisms, but demonstrates that there is, moreover, a baptism of another kind given to us, concurring to the same salvation. And it was fitting that both of these kinds should first of all be initiated and sanctified by our Lord Himself."

Can this be limited to three immersions in water? Is not

the idea clear that we should follow the example of Christ? And can we do this without the baptism of blood? He continues thus: "being baptized in the name of Christ, they have been redeemed with the most precious blood of the Lord."

Can water be the proper figure of the "blood of the Lord?" But we will hear him further: "The same baptism that flowed from one wound into water and blood: since there are tw baptisms of water."

Here, then, are two baptisms of water and one of blood: the very idea conveyed by Paul, for Paul does not call the third immersion, baptism, but the burial with Christ; which leaves but two baptisms of water, and one of blood, called "the blood of sprinkling."

Though he here claimed that the "two baptisms of water" "flowed from one wound," all understand him to mean baptism in literal water, the figure of the water that flowed from Christ's side. But if water be the figure of the water, can the same water be also the proper figure of the blood, or by the words "redeemed with the most precious blood of the Lord," could he have meant the blood of Christian martyrs? Then are we not thus limited to what Peter called the "sprinkling of the blood of Jesus Christ."

But this is given clearer on page p. 405. His own words are, "For the Lord says, to them who would have to be subsequently baptized, because they should believe: that they must be baptized not in like manner as by Him in water, unto repentance: but in the Holy Ghost . . by the grace and power of God . . They are so, no less in the spirit and of water. They are so, besides also in the baptism of every one in his own proper blood."

To get this clear, notice that the words "The Lord says to them who would have to be subsequently baptized," is in reference to Acts 1:5. And the second saying, "They are so, besides also in the baptism of everyone in his own proper blood" is in reference to Mark 10:39, and Matt. 26:28. Notice that he is speaking of what "The Lord says," who said nothing about His people being baptized in their own blood. Therefore, Paul declared that it is not through our own blood, that cleanseth us from no sin, but "by the blood of Jesus"

that "cleanseth us from all sin" that we "enter into the holiest." And the proof that Paul is correct is Christ's own word, "With the baptism that I am baptized, withal shall ye be baptized." And the clear proof that the idea cannot be that of the blood of Christian martyrs is that John's blood was not thus shed, for he died of old age.

Indeed, the additional word "PROPER," that is, "proper blood," is a clear proof that the allusion is to the literal blood, neither of Christ nor man: for it limits us to that which Jesus made to be His "proper blood" of the "new covenant," for this same author, in reference to the literal blood of men, did not use the word "proper," but only said "their own blood." But that which makes it impossible that the idea can be the slaughter of men, is that he was speaking of "the baptism," which is "by the grace and power of God," the very word used by Paul in reference to "the cross . . which . . is the power of God." But who can dare to say that it is "by the grace and power of God" that wicked men shed the blood of the innocent lambs of Christ.

But he clears himself of this blasphemous idea by using the words "every one," for he was speaking not of the Christian martyrs, but of them that "believe." And "because they . . believe . . they must be baptized . . in the Holy Ghost . . by the grace and power of God . . besides also in the baptism of every one in his own proper blood." Which clearly limits us to that of which Jesus said, "This is my blood," for it is well known that all believers have not been baptized in their own blood.

Now remember, that if this author really told the truth, and no lie, it is now plain, clear and positive, that down to the year 256 all believers in Christ, even "EVERY ONE," were baptized "in his own PROPER blood" of "the new covenant," which to the letter makes the words of Jacob true, in declaring that He washed his saints "in the blood of grapes." Also the word of the Lord through Isaiah, saying, "I will stain all my raiment," for our witness testifies that not a few, nor the most of Christians, but declares positively that "every one," that is, that every believer in Christ was baptized "in his own proper blood." Therefore, in reference to the whole church, even "every one," down to this

date we may truly say, "These are they which . . washed their robes . . in the blood of the Lamb." And we have two witnesses to this, or may we not say eighty-eight, for it was in the presence of eighty-seven bishops that Monulus declared that this "Trinity of baptism" had "always remained" with the true church of God.

CYPRIAN A. D. 257.

As our next witness, we may now call in Cyprian to prove that the proper form of the cross through which Paul put on Christ continued down to this date. To give his own words he said: "When Moses lifted up his hands, Israel prevailed," for "in this sign of the cross is salvation for all people who are marked on their foreheads."

It is worthy of notice, that, though that infant baptism which destroyed the form of the cross was now about four years old, the proper "sign of the cross" was not yet converted into that of only making a cross-mark on the face, but is yet that of stretching forth the hands. But now the question, why, in addition to "this sign of the cross," made by lifting "up his hands" was the mark "on their forehead," necessary in order to "salvation." This Cyprian makes clear thus: "God says to Moses: And there shall be blood for a sign to you upon the house where ye shall be: and I will look on the blood and will protect you." The blood on "the two side posts" made it impossible to enter by virtue of the blood, if not in what Cyprian called the "sign of the cross." But "the upper door-post" was also stained with blood, which, in addition to the "sign of the cross" also called for the mark "on their forehead," which thus proves Cyprian correct, for if "easier for heaven and earth to pass than for one tittle of the law to fail," the sign must be not only in the hands but also "between thine eyes"—Ex. 13:9.

As Paul said of "the cross . . it is the power of God," so Cyprian declared that "in the passion, and the sign of the cross, is all virtue and power." For it is literally true that "in the passion" of Christ, that is on the day that Jesus died, we saw no power: but on the day of Penticost, when "the sign of the cross" was by faith united to "the passion," then "all virtue and power" was seen, in that the sins of three thousand souls were washed away in the blood of Christ.

But now we turn to the dark side of the picture, for though Cyprian is a good witness for the continuation of the proper "sign of the cross" down to his day: he was one of those who assembled in council to open that new door of infant baptism which destroyed the "form of the cross." Indeed, from the time the councils of men began to take the place of Christ they began to introduce not only many new ideas, but even old heathenish customs: a long catalogue of which we might give, but the point at issue limits us to that of water, which now for the first time began to be introduced as a substitute for that of which Jesus said, "This is my blood of the new covenant." For this we give Cyprian's own words, thus: "It is required, then, that the water should first be cleansed and sanctified by the priest, that it may wash away by its baptism the sins of the man who is baptized."

Here for the first time we find men assuming the power to cleanse and sanctify water "that it may wash away . . sins," and that in direct opposition to the word of Jesus, who of the cup He gave said as plain as words can tell, "This is . . for the remission of sins." Water baptism for the remission of sins was observed by the Hindoos more than a thousand years before Christ, and we are forbid saying, "Learn not the way of the heathen." Tertullian, who wrote about fifty years before Cyprian, would tell him that he was deceived in thus following heathen custom, for in reference to this heathen custom he said, "The zeal of the Devil . . performeth baptism upon his own people . . washing away those sins which he himself inspireth." "But they deceive themselves with mere solitary water," from which we see that Tertullian sprinkled not with water, but wine.

But having thus come to the point where two ways meet, let us consider the matter before we decide as to which way we will go. Water baptism, to the exclusion of wine, for the remission of sins, is an old heathen custom; this no man can deny. Therefore, to prefer this is not only to prefer the way of the heathen, but that in open rebellion to the God of Israel, who said, "Learn not the way of the heathen." But of "the fruit of the vine" to the exclusion of water, Jesus said; "This is . . for the remission of sins," which being free from heathen custom, crowns the Son of God, and Him only, with

honor. His example gives us three immersions in water, but not for the remission of sins, for this He has forever limited to the proper figure of His blood. At least the apostles so understood it, for they declare that "the blood of Jesus Christ . . cleanseth us from all sin," which leaves none for the old heathen custom of water baptism "for the remission of sins."

But if Cyprian was as honest as you, or I, we may inquire as to what led him into this erroneous idea. Since he quotes Ezk. 36:25 to prove his portion, I know how to sympathize with him: for by the same text, I too, was at first led into the same error. But that this difficulty is now removed, and that text made clear, see p. 41, and that Cyprian also discovered his error and gave it up, we will notice: but at present I wish to notice what his real position was. As noticed on p. 127, I believe that the one universal idea of all the church was that the cup that Jesus gave contained that which is to be used in baptism, but Cyprian's idea was that the cup contained not only wine, the figure of Christ's blood: but also water, the figure of the water that flowed from His side: and in Cyprian's day was the new idea of supposing that the blood of Christian martyrs was the figure of the blood of Christ, and the water of our baptism the figure of the water that flowed from the same wound.

This new idea did not conflict with the universal doctrine of the church as to the cup that Jesus gave, containing that which is for the remission of sins. But the difficulty is that it excludes Paul's "blood for sprinkling," for it limits that alone to the death of the Christian martyrs, and indeed excludes from our form of baptism all that Jesus ever left with the church "for the remission of sins." Whether Cyprian really saw this as clear as we have given it here I cannot say, but the proof that he did give up his erroneous idea of the sprinkling of water instead of the proper figure of "the blood of Jesus Christ," is that we can by his own words prove that the idea of preferring water, destroys the gospel plan of salvation; for, said he, "Water alone cannot represent the blood of Christ." And he proved it too, thus: "In Isaiah the Holy Spirit testifies of the passion of our Lord, saying: Wherefore art thou red in thine apparel, and thy garment like him that

treadeth the wine vat? Can water make apparel red, or is water in the wine vat? Mention is made of wine that the Blood of the Lord may be understood." The additional proof he offers is that "as Christ says I am the true vine, the Blood of Christ is surely not water, but wine. Nor can His blood, whereby we have been redeemed and quickened, appear to be in the cup when the cup is without wine, whereby the Blood of Christ is set forth, as is declared by the mystical meaning and testimony of all the Scriptures."

Here, like a man of reason, Cyprian admits that the figure of the blood of Christ by which we "have been redeemed" is "not water, but wine." Therefore, to prove by his own words, the erroneous idea of substituting water for wine, it is only necessary to call to mind that the day of our redemption is not every time that we meet with the children of God, around the table of the Lord, but is the day of our baptism into Christ, for as many "as have been baptized into Christ have put on Christ," and thus entered "into the holiest," not through water, but "by the blood of Jesus." And there is no evading of this, for Cyprian tells us plainly that it is by "the saving grace of baptism" that "the blood of Christ" "extinguisheth" "death." Neither can there be any mistake as to the proper figure, for he adds that "Holy Scripture says, He shall wash His garments in wine, and His clothes in the blood of grapes. But where the blood of grapes is mentioned, what else is shown than the wine of the Cup of the Blood of the Lord?"

Here Cyprian clearly limits the prophecy of Jacob to the cup that Jesus gave. Therefore, if to drink of the cup is not to be washed "in the blood of grapes," we are thus limited to baptism. And it is impossible to evade this, for in no other way has Jesus ever washed His people "in the blood of grapes." Indeed, Paul tells us plainly that Christ "made peace," not by water, but "through the blood of His cross," and Cyprian admits that "the Blood of Christ is . . not water, but wine." Indeed, the words of Christ, saying "this is my blood," to the exclusion of everything else, makes it impossible to substitute either water, or anything else; no, not even the literal blood that flowed from Jesus' side. And now the additional proof that both Cyprian and others did give up

his erroneous idea, is that we hear no more of the sprinkling of water for baptism until the fifth century.

MENTHODIUS A. D. 300.

It would appear from Menthodius that down to the year 300 it was understood that the one only way to enter the true church of God, was through baptism in the form of the cross. But to let him speak for himself he said, "The cross . . is the confirmation of victory . . the foundation of the ascent to the true day, and the ladder for those who are hastening to enjoy the light that is there, the ensign by which those who are fitted for the edifice of the church, are raised up from below . . and man . . with his hands outstretched represent the cross."

LACTANTIUS A. D. 320.

As late as the year 320 it was yet understood that we should follow the example of Jesus, for, said Lactantius, Christ "extended his hands on the cross and underwent that kind of death which is usually inflicted on the humble, that an opportunity of imitation might be granted to ALL." By reference to the figure of the true, he also proved the sprinkling of blood, saying that "God enjoined the Hebrews to slay a white Lamb, and to place on their threshold a mark from its blood, and thus they were saved by the sign of blood . . it was an image of things to come. For Christ . . is the salvation of all who have written on their foreheads the sign of blood: that is of the cross: For the fore head is the top threshold in man, and the wood sprinkled with blood is the emblem of the cross."

If Christ be the antitype of the "white lamb" it is impossible that either water or anything else but that of which Jesus said, "THIS is my blood," can be the antitype of the blood of the lamb. And no mistake as to what he meant by the cross, for he does not only tell us that "the wood sprinkled with blood is the emblem of the cross," but gives us the model, saying that Christ "extended his hands . . that an . . imitation might be granted to all." By the forehead being "the top of the threshold," I understand him to mean the antitype of the way the top of the door was sprinkled, as "the wood," or two side posts answer to the two hands. And the faith of this Lactantius was that "ALL will be saved who have

marked on the highest part of their body this sign of the true and divine blood." For, Ex. 13:9 does as positively call for the "memorial between thine eyes" as that of the "sign . . upon thine hand."

CYRIL A. D. 348.

This is Cyril, of Jerusalem, who said, "Let the heavens rejoice, and let the earth be glad, for those who are to be sprinkled with hyssop," the antitype of the blood of the lamb, (Ex. 12:22.) It was in reference to this that David said, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." But let us hear Cyril as to this washing; said he, "Ye entered into the outer hall of the baptistery . . ye heard the commandment to stretch forth your hand . . Now ye must know that this figure is found in ancient history. For . . the door-posts were anointed with the blood of the lamb, that the destroyer might flee from the house which had the sign of the blood . . There, the blood of the lamb was the spell against the destroyer: here, the blood of the unblemished Lamb, Jesus Christ."

Can there be any mistake as to the meaning? Does this appear either like an immersion in water, or sprinkling with water?

EPHRAIM A. D. 350.

This is Ephraim, the Syrian, therefore we are yet in the land where the gospel was first preached. And the same old story of the cross was the theme in his day. Indeed, he called "the cross a tree of life;" said he, "the faith flew unto the four quarters of the world in the mystery of the Cross." The bird, said he, "spreadeth its wings in the mystery of the cross," and "flyeth in the air." If the little bird draw in its wings, and refuse to use the silly mystery of the cross, the air would then refuse her.

From this we see that he thought Christ would refuse those who refuse the form of the cross. And the reason he gave is good, saying, "The blood of the sprinkling that was poured out upon the doors . . these be types of the first-born," which to the exclusion of an immersion in water limits us not only to the form of the cross, but to the "sprinkling of the blood of Jesus Christ," for the baptism into the name of the Son.

He tells us plainly what he understood to be Christ's blood thus: In the "vineyard is the cluster full of the type of Christ's blood." "The cup that HE gave the draught was small, but very great was its strength, so that there is no stint thereto," for with it "the first-born clad himself." As to what he meant by the first-born, this is given above, saying, "The blood of the sprinkling that was poured out upon the the doors . . these be types of the first-born." And so Paul understood it, for he too declared that "the first-born" came "to the blood of sprinkling."

If to drink wine is not to clothe ourselves with it, the words "clad himself" limit us to baptism: and the "types of the first-born," or the way that the door-posts were "sprinkled," does as clearly give "sprinkling" in the form of the cross for the baptism through which we put on Christ: therefore, in reference to "the wine," he said, "With it we were made chaste." Not by drinking it, for we must first be made clean before we are at liberty to come, with the children of God, around the table of the Lord.

Ephraim also mentions that Christ "made priest with His own Blood." Not the literal blood, for no one was made priest on the day that Jesus died, neither by drinking the cup are men made priests, for that only shows the Lord's death, which again limits us to baptism. And thus by this author, we four times prove that the use of wine for baptism was continued down to the year 350. Indeed, he declared that "the cross" is that "which redeemed them."

AMBROSE A. D. 374.

In reference to the question, "Dost thou believe in Jesus Christ, our Lord, and in his cross?" Ambrose mentions that the person "was dipped." This being the first appearance of an immersion in water, in the name of the Son, found either the Bible or history, we will stop to notice closer, to see whether Ambrose had changed times and laws as much as to prefer an immersion in water to the example of Him who said, "Follow thou me."

That Ambrose did honor Christ as much as to baptize in the form of the cross is clear, for his own Ritual expressly enjoined immersion "in the form of the cross." But this being limited to the baptism into the death of Christ, it

remains to prove that he was obedient to that "sign of the cross," which Paul called "the blood of sprinkling." And now I call to mind that though Ambrose has left this a little obscure, his disciple, Augustine, makes it clear: for while the most of those that Ambrose baptized were yet living, he, in reference, not to the modern idea of making a mark upon the forehead, but in reference to the proper sign or figure of the way that Christ was crucified, declared that "All Christian people are thus signed." Indeed, if Ambrose did not worship the wood on which Jesus died, his words "Dost thou believe in . . his cross" prove this. For in reference to baptism, what could he have meant by "His Cross," if not "the sign of the cross," or figure into which he was about to baptize; for even after the proper sign of the cross was converted into that of only making a cross upon the forehead, they yet continued to repeat the words of the formula in the act of making the sign.

Indeed, it would appear from Taylor's Apostolic Baptism, that whether they immersed once or thrice, no baptism was complete without the sprinkling, which he called double baptism, as the Armenians on p. 77 sprinkle thrice and immerse thrice. But to give his own words he said, "Christian baptism is described as a double rite by the Apostle Peter—by Paul frequently: who also expressly calls the *sprinkling* part of the Mosaic rite *baptism.* It was understood to be double by Luke. It is described as double by Justin Martyr. It is so represented in all the ancient pictures known, from the second to the fifth century. We find it alluded to by Cyprian and by Augustine, in terms implying the same division, and it is still practiced in the same division by the Abysinians, who received it from the church of Alexandria in the year 313." And their custom is first to immerse the person, and after that in making the sign of the cross he is baptized with the use of the formula given in Matt. 28:19. And so with Ambrose, he first immersed in water in the name of the Father . . to follow the example of Christ given in Jordan. But Christ also went the way of the cross, and if in the figure which Augustine called "the sign of the cross," we must also follow him there: I now see why it was not enough for Ambrose to ask, saying, "Dost thou believe in Jesus Christ," but

must add "and in his cross," for it was in baptism that they received "the sign of the cross," which; as Augustine declared "All Christian people" received.

This sign of the cross Ambrose called "baptism into Jesus Christ," which is divided into two parts, for in that darkness which draped the earth in mourning "he bowed his head" and died. That Ambrose followed Him here we have his word for it, saying, "So many of us as were baptized into Jesus Christ were baptized into his death;" for, said he, "As Christ died, so dost thou taste death," and this, according to "the Ambrosian Ritual," was "in the form of the cross." But Christ was also buried, which calls for a third immersion. "Therefore," said Ambrose, "thou wast buried with Christ: for he that is buried with Christ, rises again with Christ."

Thus we find that (in spite both of Cyprian's infant baptism which destroyed God's holy ordinance, and the great Arian revolution, which converted baptism into implements of war), this faithful man of God continued the full form of the old Apostolic mode of baptism down to the year 374.

AUGUSTINE A. D. 398.

To be baptized into Christ, Augustine understood to be the figure of being "crucified with him," for, said he, "by reason of His cross it is said: But they that are Christ's have crucified the flesh with the affections and lusts." Therefore, in reference to this form of baptism he said: "With the sign of whose passion and whose Cross thou art to-day to be signed in thy forehead, as on the door-post; and all Christian people are thus signed."

This is an important point, for if it be true, as he declares, that "All Christian people are thus signed," then none are Christian people that are not "thus signed." But now the question: If from the day that Jesus was nailed to the cross down to the year 398, "All Christian people" in honor to God, went with His Son in that figure, or form of baptism, which Augustine called "The sign of" His "passion, and . . Cross," who, since that time, has been authorized to invent other forms of baptism so dishonoring to Christ as to know no form of the cross?

But if, as early as that time, the ridiculous idea of infant baptism had began to convert the proper figure or "sign of

the cross" into that of only making a cross mark on the forehead, it becomes necessary to notice closer as to whether this could have been Augustine's idea. To give his own words, he said, "These things are a sign of holy baptism, in which the faithful pass into a new life." Then the point at issue is Baptism, but a cross mark is not baptism. And now in reference to this same baptism he continues thus: "But more openly was the Passion of Christ prefigured, in that they were to slay a lamb, and with part of its blood to mark their door-posts."

This makes clear what he meant, for he has here employed a figure that cannot be limited to a cross mark on the forehead, for so far from the way that Moses sprinkled the door posts being the figure of a cross mark, there was really no cross there, but sprinkled in that symbolic way that made it impossible to enter by virtue of the blood if not in the form of the cross. And now in reference to this, said Augustine, "These things are a sign of holy baptism . . But more openly was the passion of Christ pre-figured by [the mark upon] the door posts." Which is in substance to say that the form of baptism was "the sign," or figure, of the "passion of Christ;" the same "type" or form of baptism, given on p. 76, as taught by the apostles.

The way that Moses sprinkled "the two side posts" answer to the two hands of Christ, for said He, "I am the door." Therefore Augustine is correct in saying that the "passion of Christ" was, pre-figured, here. And He said "follow me." Therefore, said Augustine, "With the sign of whose passion and whose cross thou art to-day to be signed." That is in the form of baptism, for he tells us plainly that "these things are a sign of holy Baptism."

To avoid mistake as to Augustine's real meaning notice that he has "the two side posts" answering to the two hands, in the plural form; to which the words: "With the sign of whose passion and whose cross, thou art to-day to be signed" are limited. But "the upper door post" was also sprinkied with blood. Therefore he adds, and "a sign in thy forehead as on the door post," for this is not in the plural: which makes it clear that in honor to Christ the true "sign of the cross" was continued down to the year

A. D. 398.

Indeed, he tells us plainly that Paul "commended the great mystery of holy Baptism in the cross of Christ," which form of baptism was continued down to Augustine's day, for he declared that "after a mystical manner" it is "done in the cross of Christ" and not according to the modern idea of only a cross mark upon the face, but was the true "sign of the cross" which Peter called the "sprinkling of the blood of Jesus Christ?" and Paul called "crucified with Christ" for as Augustine declares, it was "done in the cross of Christ."

But though Augustine is clear as to "the sign of the cross," in his day the three immersions were lost, or converted into that of only dipping the head three times: and that in no name, for he lived in the heat of the great Arian revolution when baptism was converted into implements of war. And "that the mystery of the Trinity may appear to be but one" they now limited the three names to the "sign of the Cross." To give his own words, he said: "Rightly were you thrice dipped who HAVE received baptism in the name of the Trinity." And no mistake as to his meaning, for he limits the three immersions to the burial, which Paul has in no name. Thus "for that trine immersion is a symbol of the Lord's burial, by which you have been buried with Christ." This same idea of having the sprinkling in the three names, and the three immersions in no name, we find with the Armenians, at the year 492, which in the church of Abyssinia continues to the present day.

But at the year 374 we noticed that Ambrose without any digression from the Apostolic order, had each of the three immersions correct: which proves that this change of the three immersions was within this interval of 24 years. But at the time Augustine wrote there were many yet living who had been baptized according to the true Apostolic order as taught by Ambrose, who limited the baptism in "the sign of the cross" to the name "Jesus Christ." These Augustine must not exclude, therefore, to them he said: "Rightly were you thrice dipped who have received baptism in the name of Jesus Christ." From this it is clear that the only alteration made in Augustine's day as to "the sign of the cross" was that of using the three names instead of having it limited to

the name of "Jesus Christ," as Paul, and Ambrose did. But since Augustine's three immersions are in no name, I think that we may now safely say that down to

A. D. 398,

there is to be found neither in the Bible nor history a single example of an immersion in water, in the name of the Son. Indeed, from Taylor's "Apostolic Baptism" it would appear that before the year 1522, there was no immersion in the name of the Son. But all that I claim to be clear is, that down to the year 398, the baptism in the name of the Son being limited to that of which Jesus said: "this is my blood of the new covenant," was not an immersion in water, but was that which Peter called the "sprinkling of the blood of Jesus Christ" and Justin Martyr called "the blood of grapes;" Tertullian called the "washing . . of blood;" Lactantius called "the sign of the true and divine blood" which Augustine called "the sign of the cross" and in keeping with the way the door posts were sprinkled with blood, this could not have been an immersion in water.

SEVERUS, A. D. 470.

Since the day of Cyprian, at which time the councils of men began to take the place of Christ, the church had been conforming more and more to heathen custom. But Severus has the honor of being the first to introduce that which having no appearance of what we learned of Christ is entirely of heathen origin. To give his own words he said: "Let the priest . . plunge him in the water three times, placing his right hand on the head of the person to be baptized, and saying, 'N. is baptized for the remission of sins.'"

From the words "placing his . . hand on the head" we discover that "the form of the cross" called for by the Roman ritual saying: "take by the arms . . the person to be baptized," had now given place to the old heathen form of baptism used by the Hindoos in honor to their three headed god more than a thousand years before Christ. Said Graves, "the mode of the Hindoos was to dip the candidate for immersion three times in the watery element, in the same manner as now practiced by some of the Christian sects;" that is, the Greek and Dunkard churches.

But if in the dark day of my blindness, I too, was drawn into

this fatal delusion, it becomes me now to unveil the truth that others may see the whirlpool of destruction. In order to which, I may ask my Dunkard brethren, those who were once so kind to me: Take the old family Bible, look again and tell me now, can you find where either Christ or His apostles, either by example or precept, taught three immersions in water "for the remission of sins," but so far from dipping three times in water for the remission of sins, the one only form of baptism that he has ever mentioned is the "sprinkling of the blood of Jesus Christ" for his Lord had given him nothing else, but told him, plainly saying "this is . . for the remission of sins."

Indeed so far from Christ having ever taught the use of water for the remission of sins, He in reference to baptism, has but once ever mentioned water and that only as the figure of the way that He was in the grave born of the spirit. Which makes it impossible that water baptism "for the remission of sins," can be in honor to Christ, in that He taught it not. But even if Christ had taught the three immersions "for the remission of sins" as our Dunkard brethren observe them now, this could be in no honor to Him, for, observed by the Hindoos more than a thousand years before Christ, and the law of justice in giving honor to whom honor is due, will ascend to its proper origin. Therefore, so far from the Dunkard form of baptism being in honor to Christ who taught it not, it is in open rebellion to the God of Israel who commanded us positively, saying: "Learn not the way of the heathen."

But the blood of grapes, of which Jesus said: "This is . . for the remission of sins" crowns the Son of God with honor, for this as a form of baptism, is not of heathen origin. The words, "in that day there shall be a fountain opened to the house of David . . for sin" to the exclusion of water "for the remission of sins" limit us to the cup that Jesus gave, and to this only, for before the day of David, water baptism "for the remission of sins" was in use. Therefore, the only fountain opened since the day of David was that of which Jesus said "this is . . for the remission of sins" and if this fountain even "the blood of Jesus Christ . . cleanseth us from all sin." Why prefer the old fountain owned by the heathen, now?

We, too, have three immersions in the water, but not with the heathen idea to wash away sins: nor the Hindoo form of dipping three times forward in the water, for "The form of the cross" by which we are "planted together in the likeness of his death" being unknown before the day Jesus died, cannot be of heathen origin. Neither was the form by which we are laid backward in the water to be "buried with Him" known to the heathen. Therefore, no one can charge us with having left Christ to conform to the way of the heathen, for this, the figure of the way, that Jesus was buried, cannot be traced beyond the time He was laid in the grave.

It is true, that "the sign of the cross" or form of baptism through which we put on Christ, was by Moses written with the blood of a lamb upon the door post, but the heathen being unable to read it there, it was never observed until Jesus was nailed to the cross: which frees us from heathen custom.

THE ARMENIANS, A. D. 492.

From the Armenian Ritual we learn that before the year 492, they had, for "the sign of the cross" or form of baptism through which we put on Christ, to the exclusion of wine, commenced the use of water: for their full form see p. 77. Since the day of Cyprian, this is the first time that we have heard of the sprinkling of water instead of wine for baptism, but they did not, like Cyprian, understand it to be the figure of the water that flowed from Christ's side, but, (like the church of Rome at the present day) they used it as the figure of the "blood of Christ" for in sprinkling they used the words "redeemed by Christ's blood." But Cyprian declared that "water cannot represent the blood of Christ." And, since in all the church there seemed to have been but one opinion as to this, I think that we may safely say that the Armenians were the first that ever claimed that water can be the proper figure of the blood of Christ: though this is the faith of the church of Rome now, for, they say: "We are sprinkled with water that we may seem to be cleansed by the sprinkling of Christ's blood."

But Cyprian declared, that "water alone cannot represent Christ's blood" and, in this, I think that he spoke the voice of the whole church during the first four hundred years; which proves that down to the beginning of this new idea with the

Armenians, as the proper figure of our redemption, or form of baptism through which we put on Christ, the church of God used not water, but that of which Jesus said: "This is my blood" for though in search of truth, I have examined carefully, and with the exception of Cyprian one time, and that in the case of sickness, this is the first sprinkling of water for baptism that I have found in the Bible or history since the day that Jesus died: which proves that the sprinkling of water was not taught by Christ, but the sprinkling of blood was, for Paul tells us plainly that he had come "to the blood for sprinkling."

Tertullian, like Paul, in reference to that form of baptism through which we put on Christ used the word "sprinkled" but so far from the use of water, in reference to those who for baptism sprinkled water he said that "they deceive themselves with mere, solitary water" which proves that in his day the church of God used not water, but that which Peter called the "sprinkling of the blood of Jesus Christ." Indeed, to substitute the sprinkling of water is in rebellion to Him who said: "Learn not the way of the heathen," for that was in use among the Romans long before Christ.

Having traced the form of baptism down to the beginning of heathen customs, I suppose it useless to go farther. But, in looking back, we may ask if during the first four hundred years no one put on Christ by an immersion in water, and during the first 250 years there was no sprinkling with water, why should we prefer these old heathen customs now? It is pleasant to keep in the popular current, and do like other people; but it is not best to dishonor Christ to please men. We cannot plead ignorance here, for He who said, "Follow thou me" went the way of the cross, and we know it well. We all know that an immersion in water is no figure of the way that Jesus was nailed to the cross: neither is the sprinkling of water that of which He said: "This is my blood."

THE BLOOD FOR SPRINKLING.

The word sprinkle occurs seven times in the New Testament, but only in reference to the sprinkling of blood. It is used six times by Paul, four out of which all admit that he meant what he said. For example, when he said that Moses "kept the . . sprinkling of blood" all believe that: But though

in reference to the antitype, he did as positively declare, saying: "ye are come . . to the blood of sprinkling," no one believes this now.

If there be no Jesus, could Paul have truly said: "ye are come . . to Jesus," but he adds: "and to the blood of sprinkling." Therefore, the same law of language does as clearly prove, that in Paul's day, there was a sprinkling of blood; for, impossible to come to that which has no existence. If Christ had remained in the grave to be seen no more, could any man honestly say, "ye are come . . to Jesus?" Then how could Paul in reference to that which had ceased to exist, have said "ye are come . . to the blood of sprinkling?" Not by faith for "faith is the . . evidence of things not seen." But my faith is that the literal blood of the cross, having ceased to exist, is not among the things not seen.

"Faith cometh by hearing" and I have heard that Jesus is "alive forever more." But I have never heard from the blood left on the cross, and even if there, it could not be the blood for sprinkling. Therefore, this could not have been the blood to which Paul had reference. Do you claim a spiritual sprinkling? But where do you find it written in the Bible, for faith cometh not only by hearing, but "hearing by the word of God," and, so far from having ever heard of a spiritual sprinkling of blood, it would appear as easy to measure the bounds of space as to even imagine its possible existence. And how can I come to that which is so far beyond the reach of my five senses?

If Paul preferred "words easy to be understood" would he deceive me by speaking in such an "*unknown* tongue?" But even if those who build castles in the air, can frame in the mind the possible existence of a sprinkling of blood, without the work of obedience, it can be of no worth, for "faith without works is dead." But, tell me honestly, when did you come "to the blood of sprinkling?" Not on the day that Jesus died, for that was long before you were born. Nor when you first believed, for you say that you have never been in unbelief. Nor the day that you were baptized, for then coming to water only, you forgot the blood. Paul said that there would "come a falling away" for turning, "away *their* ears from the truth" they "shall be turned to fables" but of all

the fabulous doctrine, that dead faith of disobedience, that can without the necessity of knowledge, or even of imagination sprinkle man with blood, is the most ridiculous. The death of Christ we understand to be no imagination, but a stubborn reality. In reference to which, said Isaiah: "So shall he sprinkle many nations."

Now this is either true or it is untrue. To claim it to be untrue, is to charge Isaiah with an untruth. To admit it true, is to admit that Christ shall "sprinkle many nations." But on the day that Jesus died, He sprinkled no nation: which proves the sprinkling to be since that time. Then can you blame Paul for coming "to the blood of sprinkling?" Indeed, to follow Jesus, he could do no better: for, if in going the way of the cross, He was baptized not with water, but blood, Paul, to follow his Lord, could not come to less than "the blood of sprinkling."

When we heard that Jesus "come by water" we were willing to go with Him there. But now I see that He came "not by water only, but by water and blood" and said plainly: "follow thou me." But the controling power of custom, the prince of the power of darkness, met me here, saying, go not with Him there. For other people do not have it so.

The clear proof that Paul knew whereof he spoke, and without any intention to deceive, did indeed mean what he said, is, that John in writing 30 years later, and 60 years after the death of Christ, does as clearly and positively speak of the continuation of the baptism of blood, as that of water, for after noticing that Christ came "not by water only, but by water and blood" he by the words "THERE ARE" does, in substance say that each of the three do yet continue. And, this being the last we hear from the sacred authors, makes it clear that if the Bible, and the Bible only, be our rule of faith, it is just as clear and positive that we have a baptism of blood, as that of either water or the spirit. And that which makes it impossible to spiritualize either the water or blood, is that John does not only name each but gives the number, saying: "There are three." To spiritualize the baptism of blood, is to reduce the number to two. But John declared "THAT THERE ARE THREE." And since he is as clear and positive in regard to the blood as that of the water: we are now

compelled to admit that the last time we heard from the true church of God, or at least as late as the year 90, there was a baptism of blood: which can be the same with neither the spirit nor water. To claim the spirit only, is to reject two of the witnesses. To be satisfied with the water and the spirit without Paul's "blood of sprinkling" is to reject that which Christ called His baptism; for "this is He that come . . not by water only but by water and blood." To receive the three, "the spirit, and the water, and the blood" is to receive all that the apostles had. But of the three, the one that is forgotten now, I mean the baptism of blood, was regarded as the most important of all the rest; for the faith was that it is "the blood of Jesus Christ" that "cleanseth us from all sin."

I said that the baptism of blood is forgotten now, but in honor to the first Christians, as we have noticed, they forgot it not. Like Peter and Paul, both Justin and Tertullian called it sprinkling. Like Christ, Peter, Paul, and John: Justin, Tertullian, Lanctantius, Ephraim, and Augustine call it blood.

Christ, and John, place the baptism of blood after that of water. And, both Justin and Tertullian do the same. Tertullian called it "a second washing . . to-wit that of blood." The anonymous writer called it "another baptism" with which every man was baptized (p. 127.) Lactantius said that "all will be saved who have marked on the highest part of their body, this sign of the true and divine blood." And, Augustine declared that "All Christian people are thus signed." For, saith the Lord: "The blood shall be to you for a token:" "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." Which sign of blood as noticed on p. 93, never has, nor never can be fulfilled under the law.

But, saith the Lord: "it is easier for heaven and earth to pass than one tittle of the law to fail," which limits us to the gospel for the fulfillment of this law, thus proving Paul correct in supposing that to come "to Jesus" is to come "to the blood of sprinkling." Therefore, it only remains to inquire as to what we are to understand by the blood. Not the literal blood, for how can I, with that receive the "sign" either in my hands, or between the eyes; or, how could Angustine have said "all

Christian people are thus signed" and Paul come "to the blood of sprinkling." Robinson in his Greek Lexicon has it "for sprinkling." That is "the blood for sprinkling," which, to the exclusion of the literal blood which is seen no more, limits us to the figure, of which Jesus said: "This is my blood of the new covenant," for this, and this only, can be "the blood for sprinkling." Indeed, in all the Bible, the word sprinkle is never used in reference to the literal blood of the cross. For, if "easier for heaven and earth to pass, than for one tittle of the law to fail" that could not have been the antitype of the sprinkling of blood. For, in that which is declared to be "the figures of the true" the blood being first brought into "the holy *place*" was never sprinkled "without the camp" where the offering was "carried forth" to be burned.

Therefore if "one jot or one tittle shall in no wise pass from the law, uutil all be fulfilled," Christ must, in keeping with this law, first bring "into . . the holy *place*" the "blood for sprinkling" before He suffered "without the gate:" for that which was not brought in, was not "the blood for sprinkling," which limits us to that which Jesus "brought into the sanctuary" or true church of God, before He was taken "without the camp" or "suffered without the gate," as the only "blood for sprinkling." But all that He brought in is the fruit of the vine, for, said He: "I am the true vine" and if He be the true vine, then "the fruit of the vine" is as properly His true blood. Not His literal blood, but His true blood of the new covenant: for it was of this, and no other, that He said: "This is my blood of the new covenant."

There were two covenants, this is clear; but, supposing that the literal blood of the cross, was the blood of the new, as wandering in the dark, I have been greatly perplexed to know what to do with Peter's "sprinkling of the blood of Jesus Christ" and, how to reconcile his idea of baptism "for the remission of sins" with John who declares that it is "the blood of Jesus Christ" that "cleanseth us from all sin. But, when I noticed that it was not of the literal blood of the cross, but of the "fruit of the vine" that Jesus said: "This is my blood of the new covenant," as the rising sun bids darkness flee, all is clear now. Therefore, no more charging Paul who preferred

"words easy to be understood," with having used that "*unknown* tongue" that no mortal man can understand. We can all now see how he could 34 years after the literal blood was seen no more, thus speak of coming "to the blood for sprinkling." And, if impossible, either to come to, or to sprinkle that which does not exist, this is a clear proof that Peter, and Paul understood Christ to mean what He said as to the "fruit of the vine."

Indeed, so far from Christ's death being what Peter and Paul called the sprinkling of His blood: in keeping with "the figures of the true" there could have been no sprinkling of His blood at that time: for, though others could slay the offering, none but the priest could sprinkle the blood. But in all the new covenant dispensation, there was, at that time, not a single priest. Therefore, before the day of Pentecost, there was no "sprinkling of the blood of Jesus Christ" which makes clear why Paul who always speaks of the death of Christ as in the past, puts the sprinkling of blood in the present tense. And now I see why the remission of our sins was not on the day that Jesus died, for in "the figures of the true" the blood "for the remission of sins" was neither shed nor sprinkled "without the camp." Therefore, in keeping with the law, before Christ "suffered without the gate" as the only proper figure of His blood, He, of the "fruit of the vine," said: "This is my blood . . which is poured out for many for the remission of sins."

To His church, Jesus said: "Drink ye all of it" but the words, "is poured out for many for the remission of sins" to the exclusion of the church which was "clean every whit" is limited to outsiders, or sinners only. Therefore, I now see that we have been mistaken in supposing that the cup that Jesus gave is to be limited alone to "the communion of the blood of Christ." Indeed, all that we know of it as a communion cup is what we learn of Paul, for of that, both the law, and the prophets are silent, and Christ had only said: "Drink ye all of it." But as to the real design of the cup, He tells us plainly that it is "for the remission of sins" which the prophets saw, and the law foreshadowed. But the communion is not "for the remission of sins." Indeed, to the exclusion of sinners, that is limited alone to the fellowship of saints: for "what communion hath light with darkness."

The cup that Jesus gave is divided into two parts, for it was before He died that He "bore our sins in His own body on the tree." Therefore, as the proper figure of His blood, thus shed for us, He could well say: "This is . . for the remission of sins." But it was not until after Jesus died that the soldiers, to test His death, pierced His side. Therefore, instead of the remission of sins, Paul speaks of this as "the death of the traitors" or that which is "brought in" to "show the Lord's death till he come."

Therefore all that remains to make clear Christ's real meaning as to the blood of the new covenant, is to prove that in this Paul could not have been mistaken. And, if by the true light of God we may settle this point, I now see that Paul is correct, for Christ limited it alone to those who were already "clean every whit," for refusing it to Judas who being unclean was the only one that had need to be cleansed, Christ sent him out as refusing to use that sacred cup, even in the presence of a sinner. In keeping with this, Paul who in all things followed the example of his Lord, would have us "purge out therefore the old leaven" and "not to eat" with the unclean, for, so far from this being for the remission of sins, "he that . . drinketh unworthily . . drinketh damnation to himself." Now this is clear and positive, that the communion can not be "for the remission of sins" which is a clear proof of the two-fold use of the cup that Jesus gave: for as plain as words can tell, He declared that it is "for the remission of sins."

This is an important point, for if the literal blood of the cross, without the figure be "for the remission of sins" then salvation is not through obedience, but is by substitution, which makes faith void. But if salvation is offered only on the condition of obedience to the proper figure then the gospel plan of salvation by faith is established now. For if "faith without works is dead" of what worth is it for me to say that I believe with Peter in the "sprinkling of the blood of Jesus Christ" if I refuse to come with Paul "to the blood for sprinkling." And how can I come with Paul, until I believe with Jesus that the "fruit of the vine" is His "blood of the new covenant:" for how can I sprinkle until I have something to sprinkle? It is true, that we may sprinkle water, but why

prefer this old heathen custom to that of which Jesus said: "this is my blood." I admit that this is new to me, for I never thought of it until I learned it of Christ. But though new to me, it is old to the church of God, for, revealed to Jacob before the day of Moses, for he saw that Christ would wash His people "in the blood of grapes." In reference to this, Justin, (p. 117) said that "the Holy Ghost calls those who receive remission of their sins through Him, His robe." But being a literalist I prefer the stricter literal reading: which is, that "He washed his consort [*or apostles*] in wine, and His persuaded [*or those who are persuaded to be His*] in the blood of grapes."

It is admitted that this is the only text either in or out of the Bible, in which the word *sooth* is rendered "cloths," for the literal reading is "persuaded" as in 2 Ch. 18: 2. The plural form of the word *lvoosh* is "garments" but in Gen. 49; 11 it is not in the plural, therefore the idea is "consort" (Gibbs p. 325.) That the text is to be taken in the strictest literal sense, is clear in that Jacob even mentioned "the vine" to which Jesus tied "His ass colt" when he rode into Jerusalem. And now remember that this prophecy is either true or it is untrue. To claim that it is untrue is to charge not only Jacob, but even Christ himself with an untruth, for He tells us plainly that He came not to destroy "the prophets" "but to fulfill." And the one only way that He can ever fulfill this prophecy, is that Christ wash His saints "in the blood of grapes." Therefore, for the "blood of the new covenant," He gave us the "fruit of the vine." And for this nothing may be offered as a substitute, neither faith, water, the spirit, nor nothing else: no not even the literal blood of Christ, for it was not of that, but was of "THIS," the blood of grapes that Jesus said: "This is my blood of the new covenant." And if four of God's sacred authors have given us these words, thus declaring that "the fruit of the vine" is the "blood of the new covenant:" and that in fulfilment of the word of the Lord, declaring that the very man that rode into Jerusalem, and tied "His ass colt" to a grape vine, should wash His people "in the blood of grapes" who will dare to deny it now?

Without this figure, how could Paul have come "to the blood for sprinkling," for in Heb. 13: 11, He makes it clear

that the literal blood of the cross was not the "blood for sprinkling." Indeed Peter speaks of the "sprinkling of the blood of Jesus Christ" in a way that can not be evaded, for he was not speaking of the way that wicked men put Jesus to death: but of the elect of God, even the "royal priest hood" who, in order to "the remission of sins" had been set apart to the "sprinkling of the blood of Jesus Christ" and that by the authority of the Son of God, who told them plainly, saying: "Whosesoever sins ye remit they are remitted" for "the blood of Jesus Christ . . cleanseth us from all sin," "and without shedding of blood is no remission."

But, if in the council of His wisdom, God has limited the healing virtue of the "sprinkling of the blood of Jesus Christ" not to those Roman soldiers that slew His Son, but His "royal priest-hood," the three thousand were not by the blood of Christ cleansed from sin on the day that Jesus died, nor until the first fruits "unto the Lord" even the "royal priesthood" of our God, was anointed "with power from on high" for in "the figures of the true" no man was cleansed by slaying the offering, but defiled, in so much, they must wash to be cleansed.

And so in the antitype, for, so far from a single man being cleansed by the literal blood of Jesus, those stained with His "precious blood" were defiled, which proves that the real healing virtue was not in the literal blood: but the faith of "walking in the light, as He is in the light" that "cleanseth us from all sin" for as soon as the "royal priesthood" commenced "sprinkling the blood of Jesus Christ" sinners being thus "baptized for the remision of sins" washed their robes and made them white in the blood of the Lamb. Not in the literal blood, for, by the faith of obedience, the baptism that saved was a "figure" therefore, not an immersion in water, nor sprinkling with water, but the "sprinkling of the blood of Jesus Christ" and the same "like figure . . *even* baptism doth also now save us" and we are not left to doubtful disputation as to the figure, for Jacob did not only inform us that "Shilo . . washed his" saints "in the blood of grapes" but Jesus told us plainly, saying: "This is my blood of the new covenant" which limits us to this, and this only, until Jesus, the head of the church, gives us something else. And so the first Christians

understood it, for, said Cyprian: "When Christ says I am the true vine, the blood of Christ is assuredly not water, but wine . . by which we are REDEEMED." But the communion cup is not for our redemption. Therefore, for the blood of redemption we are limited to baptism.

In reference to this Ephraim, adds: "For with it the first born clad himself" (p. 135,) which is just the reverse of the communion, for that we drink: But if washed in "the blood of grapes" in reference to baptism he could well say that the "first born clad himself" for Paul, in reference to the same "first born" even "the general assembly and church of . . God" informs us that they did indeed come "to the blood for sprinkling" which is, in substance to say, that their baptism was with the use of that of which Jesus said: "This is . . for the remission of sins" for in all the new covenant dispensation there is no other "blood for sprinkling" for we have clearly proved that the literal blood of Christ is not "the blood for sprinkling."

Paul, did not, like Jacob, use the word wash, therefore, I suppose, his reference was to Isaiah 63:3, which remarkable prophecy is worthy of a closer attention. In reference to the bloody cross, saith the Lord: "I have trodden the wine press alone." In reference to the dreadful slaughter of the Jews at the destruction of Jerusalem, He adds: "I will tread them in mine anger, and tramp them in mine fury: and their blood shall be sprinkled upon my garments and I will stain all my raiment."

But what shall we do with this prophecy, for the blood of the Jews was never sprinkled upon Christ's "garments."In Ch. 49: 18, Christ's people are called His garments, but this does not remove the difficulty, for, so far from the blood of the Jews being sprinkled upon a single Christian, it was just the reverse, for in their slaying the Christians, the blood of the Christians was sprinkled upon the Jews.

Then did Isaiah tell an untruth? I honestly confess that I would have to admit the prophecy false, but for this: I discover that he did not use the word *dahm* which is the Hebrew word for blood: but used the word *neth-tzagh* that is, "the juice of grapes" which removes the difficulty: for the disciples of Jesus being poor, they had no vineyards, but the

wealthy Jews that crucified Christ had their large vineyards: therefore with "their blood" that is with the juice of their grapes, Christ's people were baptized. And since the text can admit of no other construction, this is in substance to say that Christ's people were indeed baptized, or "sprinkled with the juice of grapes." Indeed, I see no possible way to evade this clear proof. The apostles being not only poor men from Galilee, but having forsaken all for Christ, had no vineyards of their own, therefore, both the cup that Jesus gave, and the wine with which they baptized on the day of Pentecost, must have been from the vineyards of the Jews, which makes the prophecy literally true, saying "of the people . . their blood [*the juice of their grapes*] shall be sprinkled upon my garments" or people. It is added "and I will stain all my garments" but not with "their blood." Then the idea is that some of Christ's people were "sprinkled" with "the juice" of the grapes of those that fell at Jerusalem, and all are baptized, or stained with "the juice of grapes."

After much mature deliberation, I am unable to see how the text can admit of any other construction. Therefore, I think that we are now compelled either to charge Isaiah with an untruth, or honestly admit that Paul really told the truth and no lie, when he said "ye are come . . to the blood for sprinkling:" And if they all told the truth, and Peter and Paul without any intention to deceive, really meant what they said, the question as to the form of baptism is forever settled now. It is worthy of notice that in reference to the cup that Jesus gave the first Christians used the same word

ANTITUPON

that Peter used in reference to that form of baptism that saved men in his day. The word *Antitupon* occurs but twice in the Bible and in Heb. 9:24, Paul used it in that connection which fixes the proper meaning to that of a figure, which proves that it is correctly rendered "figure" in 1 Pet. 3: 21. This also proves the first Christians correct in using it in reference to the figure of Christ's blood. As another meaning our Lexicons give that of an antitype, but they give us no example; indeed I have not found a single example of it having ever been so used. The Diaglott renders it "*antitypes*" in Heb. 9: 24, where we all can see and know that the idea is "figures."

And so in 1 Pet. 3: 21, some render it antitype, though Peter's own words saying "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," does so clearly prove the work of obedience. Indeed, his positive commandment is to "be baptized everyone of you" which is a clear proof that the modern idea of substitution, or supposing that "the antitype baptism" without the necessity of obedience can save us was unknown in Peter's day.

The antitype baptism is Christ's baptism on the cross. But so far from this being for the salvation of a single man, without obedience to the "figure," He declared that "this is the condemnation that light is come into the world and men love darkness rather than light." But if that which saves is obedience to the figure of what we saw with Christ on the cross: then Peter in reference to the ark could truly say: "The like figure whereunto *even* baptism doth also now save us." For the door through which Noah entered the ark can be no figure of an immersion in water: but is "the like figure" of the way that we put on Christ: for, said He: "I am the door" and as Noah went forward into the ark, so Paul "arose and was baptized." As the time for Noah to enter the ark was limited to within seven days from the time he was called, so the time for Paul to put on Christ was limited to seven days from the time he was called. Num. 19:19,

After Noah entered the ark, as passive, now he must go with the ark wherever it went. And so with Paul, for having put on Christ as if now in the person of Jesus, he went with him every time, for there is no commandment to be baptized into the death of Christ, neither is there any to be "buried with Him" nor raised with Him, but as the proof that Paul was by faith in Christ he went with Jesus through each form.

The ark of Noah's salvation was immersed in that total darkness which draped the earth in mourning, and so was Christ our ark of salvation immersed in that darkness which shut in the sun's noontide glory. Noah being in the ark was under the water, and in "the like figure" as in Christ to be "baptized into his death" we too go under the water, the figure of the darkness in which Jesus was immersed.

The ark passing through the water that deluged men in death, landed Noah safe in the new world. And so Christ passing

through death will land those into the new world that remain in Him. "The like figure" of His resurrection is our rising from the liquid grave: for being laid backward in the third immersion we come forward out of the water as Noah out of the ark.

Noah left the ark to return no more, and in "the like figure" Paul in reference to that form of baptism through which he as if in the person of Christ was buried, but now risen to a newness of life, said: "though we have known Christ after the flesh yet now henceforth know we *Him* no more." Thus we prove that Peter is correct in declaring that the ark of Noah's salvation is "the like figure" of that form of baptism that "doth now save us." Indeed, to suppose that the antitype baptism can save a single man without obedience to the figure is to charge Christ with an untruth, for as plain as words can tell He declared, saying: "And I if I be lifted up . . will draw all *men* unto me" for "with the baptism with which I am baptized withal shall ye be baptized."

If the antitype baptism saves, then Christ died as a substitute, and "faith is made void." But if not as a subsitute, His death is of no worth to me until I believe. And if "faith without works is dead" my faith is of no worth without the work of obedience. But without a form there can be no obedience. And if Christ give not the form the obedience is not to Him. Therefore we can honor Christ only by obedience to the form He gave. The Romans were "made free from sin" not by ways of their own choice, for they obeyed from the heart that form of doctrine which was delivered." And this proves Peter correct in declaring that it is neither the antitype, substitution, nor the way of our own choice but obedience to the proper "figure . . *even* baptism doth also now save us" which baptism Peter called the "sprinkling of the blood of Jesus Christ" for if the blood of Christ "cleanseth us from all sin" this is the only "figure" of which He could say "*even* baptism doth also now save us."

THE REMISSION OF SINS.

I know nothing of myself, but, if He who said: "Learn of me" said of the cup He gave, "this is . . for the remission of sins," why may we not believe it? Peter, to whom Jesus gave the cup, believed it: for he claimed that sinners were

"redeemed . . with the precious blood of Christ:" that is, by the "sprinkling of the blood of Jesus Christ" for He declared that the "figure . . *even* baptism doth . . save us." But since the falling away, and introduction of heathen custom, all prefer water now.

But whose voice should we hear, "the shepherd of the sheep" or that of "strangers?" We all know that Christ's baptism was not of water, but blood: and it is impossble to follow Jesus, where He did not go. Therefore, that those who hear His voice may follow Him in the way of the cross, He, for the remission of sins, gave not water, but "blood." But the voice of strangers calls for water now: for if "the light that is in thee be darkness, how great is that darkness?" I say darkness, for even those who limit baptism to one, or three immersions in water, claim to follow Christ, though all know that this is no figure of the bloody cross. This strange voice is not only from the dark and benighted land of the heathen but is against Christ: for if water is for the remission of sins, then the cup that Jesus gave is not. Which charges our Lord with an untruth, for He said, positively: "This is . . for the remission of sins." And there is no way to evade this, for if the cup is not used in baptism, it is thus limited alone to the communion of saints, which is not for the remission of sins.

Paul speaks of "the communion of the blood of Christ" and that of showing His "death till He come," but, so far, from claiming this to be for the remission of sins, he declares positively that "without shedding of blood, is no remission." Therefore, instead of the blood for drinking he called it "the blood for sprinkling." And, indeed it would appear that Paul is correct in this: for Christ tells us plainly, that it is "for the remission of sins"—but in keeping with the figures of the true, the law that He came to fulfill there can be no drinking, of blood for the remission of sins, for to cleanse the "blood . . for sin" was sprinkled, and that every time: therefore, if "easier for heaven and earth to pass, than one tittle of the law to fail," we thus prove Paul correct in this. Indeed, even independent of the law, we can prove Paul correct in this, for on p. 149, we have noticed that to drink of the cup is not for the remission of sins, but Christ declared positively, that it is

"for the remission of sins" and if the communion of saints, those that have no sins to remit, being by "the blood of Jesus Christ" cleansed "from all sin" cannot be for the remission of sins, we are thus limited to that of sprinkling, for the one only way that it can be for the remission of sins. And thus we prove Paul, that wise Master builder, correct in calling it not the blood for drinking, but "the blood for sprinkling."

But now the question: If Jesus said: "Drink ye all of it," why did Paul call it, not the cup for drinking, but "the blood for sprinkling?" To make this as clear as the sun at its noontide glory, we have only to keep an eye upon that "true Light" of God, whom the Father sent to give us light, for He has promised both you and I, and that positively too, saying: "He that followeth Me, shall not walk in darkness, but shall have the light of life." And if He come to fulfill both the law and the prophets, we must "make all things according to the pattern." But neither in the law nor the prophets do we find the least appearance of authority for the drinking of blood for the remission of sins. Indeed, to eat blood, is positively forbid, both in the law and the gospel. But the sprinkling of blood, "for the remission of sins" is the real vital essential both of the law and the Gospel. In "the figures of the true" the law which Christ came to fulfill, the "blood . . for sin" in order to cleanse, was sprinkled, and being used in no other way, it was sprinkled every time. And can to drink of the cup be the antitype of the sprinkling of blood? We cannot sprinkle the literal blood of the cross, which is seen no more, or even if we could, that is not what Christ gave us "for the remission of sins" therefore to prefer that or anything else to the cup that Jesus gave is to love darkness rather than light, for whatsoever maketh man first is light, and in the "true Light" of God we see nothing else. If in the figure, the blood for sin was sprinkled, not upon the clean, but upon the unclean to cleanse: can the antitype, the blood "for the remission of sins" be the drinking of a cup, not by the unclean to cleanse, but by the clean because they are cleansed?

Peter informs us that we are "redeemed . . with the precious blood of Christ" but not by that substitution which makes faith void, for he claimed that the "figure . . *even* bap-

tism doth . . save us" which proves that he understood Christ to mean what He said, when of the cup He gave, He said: "This is for the remission of sins" for He too, like Paul, understood it to be, not for drinking, but the "sprinkling of the blood of Jesus Christ." And, if "easier for heaven and earth to pass, than one tittle of the law to fail" it is impossible that either Peter or Paul could have been mistaken in this: for in "the figure of the true" the one only way to cleanse the unclean with the "blood . . for sin" was to sprinkle it upon them and that seven times. But the one only thing that He who came to fulfill the law, has left with the church to cleanse from sin, is the cup He gave "for the remission of sins" which limits us to the use of this cup, for the one only way, that we can either honor Christ by the use of that which He gave or that the antitype of the sprinkling of blood can ever be reached. When Paul said this, he declared that without shedding of blood, is no remission," and if the sprinkling of blood under the law, was but the figure of the "sprinkling of the blood of Jesus Christ," Paul could truly say, that we have now come "to the blood for sprinkling." But to prove that He could not have meant the literal blood of the cross, we will now, and that

SEVEN TIMES,

prove that the literal blood of the cross, without the figure, cannot be the antitype of the law. The

1st is that according to the law, to cleanse "the clean *person* shall sprinkle upon the unclean." If, therefore, the reverse of the "figures of the true" cannot be the antitype of the law, the unclean Roman soldiers, sprinkling the blood of Christ upon Him "who knew no sin" cannot be the antitype. Therefore we are thus limited to the cup that He gave for the one only way that Christ can ever fulfill this law. The

2nd is, that though others could slay the offering, the sprinkling of the blood, was limited to the priesthood only. In keeping with this law, the Roman soldiers could slay the Lamb of God, but none but the "royal priesthood" could "for the remission of sins" sprinkle "the blood of Jesus Christ" which again limits us to the cup He gave, for the only way that Jesus can fulfill this law. The

3d is that in "the figures of the true" the only salvation for

Israel, or place of safety from death, was within the door sprinkled with the blood of the lamb. In keeping with this figure, the place of salvation for the true Israel, is within the door sprinkled with the blood of the true Lamb of God: But though I have all faith, so that I could remove mountains, I cannot now be sprinkled with that literal blood of the cross, which having ceased to exist, can be seen no more. Which again for the form of baptism through which we put on Christ, limits us to the cup Jesus gave. For the proof that this law can in no other way be fulfilled, see p. 93. The

4th is that in "the figures of the true" no one was cleansed by the slaying of the offering, but rather defiled, insomuch they had to "wash . . and bathe in water" to be clean. And so in the antitype, no one was by the blood of Christ cleansed on the day that Jesus died, for even those that slew Him were defiled: which again proves the use of the cup that Jesus gave "for the remission of sins" for when they were baptized, and thus come "to the blood for sprinkling" they washed away their sins, in the blood of Christ. The

5th is that "faith without works is dead." Therefore, if Christ did not die as a substitute, without the work of obedience, His death is of no worth to me. But, without a form there can be no obedience: and if it is "the blood of Jesus Christ" that "cleanseth us from all sin" we are thus for the form limited to the "sprinkling of the blood of Jesus Christ" which, without the cup Jesus gave we cannot do. The

6th is that in "the figures of the true," "the blood of the covenant" was sprinkled not upon the offering, but upon "all the people," even every man that promised to "be obedient," saying: we will obey. Therefore, in keeping with this, if "easier for heaven and earth to pass, than one tittle of the law to fail" the blood of the new covenant must be sprinkled not upon Christ, our offering, but, upon the people, upon all that promise obedience, which, without the cup that Jesus gave, cannot be done. The

7th is, that Christ tells us plainly, that the "blood . . for the remission of sins" is His "blood of the new covenant." But the literal blood of Jesus was the blood of no covenant, neither the old nor the new: for a covenant is an agreement between two or more parties. Indeed, the literal blood of

Jesus, was more under the old, than the new covenant: for, being of a woman, made under the law, of the seed of David, He was thirty years under the old covenant. And though, through John's baptism He entered the new, He, being yet in the flesh, could not go farther than the antitype of "the first tabernacle," for, "into the second" the most holy, we may enter, "not without blood" for in the figure "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." But, when on the cross, the first tabernacle of Christ's body fell: then, "through His own blood he entered in once into the holy place." And that in keeping with the figure, for the first time that Israel for salvation entered the holy place, through the blood of the Lamb, was on the 14th day, of the first month: which limited Him who come to fulfill the law to that day. But, under the Aaronic priesthood, the "day of atonement" was changed to the 10th day of the seventh month. And now, in the antitype, we too have a priest, which limits Christ's return to the 10th of the seventh month.

It is worthy of notice that the same word rendered "atonement" in Ex. 30: 10, is in Dan. 9: 24, rendered "reconciliation." which proves that the same word was used in reference to the day on which Jesus, "by His own blood, entered in once into the holy place" that was used in reference to the day on which the high priest entered, but "not without blood."

But we promised to make, as clear as the sun, that Christ's one only reason for giving the cup, was to bring into the church of God, that which is "for the remission of sins" before He "suffered without the gate." In order to this, we have only to call to mind, that before Jesus gave the cup, He sent out the man defiled with sin, and then, in a retired place, where the eye of no sinner could behold the solemn scene, Christ gave the cup only to those who as in the tribunal of heaven, had, by the Son of God himself been pronounced not only "clean," but "clean every whit." And now to those who were free from sin being made "clean through the word which" was spoken to them needed "not save to wash feet" and to these holy saints of God only, Jesus said: "Drink ye all of it." Which makes it clear and positive, that to drink of the

cup is not for the remission of sins. Therefore, we here drive one nail that all the wisdom of the world can never draw.

But the next nail I drive is with the hammer of Christ"s own word, for He declared positively that this, His "blood of the new covenant . . is . . for the remission of sins." Having thus securely, and forever fixed, these two points all is now clear to those who stop to think: for if the cup for the remission of sins, was given to those who had no sin to remit, we have this clear proof: that the one only reason for giving the cup to them was to deliver to their solemn charge that which is not for the benefit of the church, but for sinners, or for the church to use in baptizing sinners, for the remission of their sins. And there can be no mistake as to this, for though the cup was given only to those, who being free from sin, had no sin to remit, the one only design of the cup given by Christ, the true light of God, is "for the remission of sins:" and if we keep an eye upon "the figures of the true" the law that Christ came to fulfill, it is clear that Christ did not teach the modern idea of drinking His blood: for in all the law there is no figure of drinking Christ's blood, but the figures are clear as to Christ bringing "in the holy place" the "blood . . for sins" before "Jews . . suffered without the gate" and if the people of God be the antitype of the temple, the one only way that Christ could have brought in the "blood . . for sin" was to say "drink ye all of it." But remember, that the drinking of it was only the antitype of bringing the blood into the temple, not to drink, but to sprinkle. And if in the figure the one only reason for bringing the blood in, was to sprinkle it, in keeping with this figure the one only reason for giving the cup to the apostles, to drink, was that they, the royal priesthood of God might sprinkle it "for the remission of sins," for in no other way can this law be fulfilled, which proves Paul correct in calling it "the blood for sprinkling" and not drinking.

Another proof that Christ, gave the cup to bring in that which is "for the remission of sins," is the words of Paul, saying: "as often as ye . . drink the cup ye show the Lord's death," for if the cup be limited to the communion of saints, how can the drinking of it show the Lord's death? What is there in the drinking of a cup that has the least appearance of

the death either of Christ or any one else. We know, for certain, that this was not the original design of the cup, for if Jesus gave the cup before the Lord died, how could it show His death? Indeed, so far from showing "the Lord's death" those to whom He gave the cup did not yet know that He was to die: for though Christ had mentioned this, it was "hid from them," for they understood it not. Therefore, they received the cup with the one only idea, that it is "for the remission of sins," for, being limited to the eleven, it was not yet even the communion of saints, which is a clear proof that the one only design of the cup is for the baptism "for the remission of sins."

Indeed, when we stop to think, the word "covenant," even isolated and alone, limits the cup that Jesus gave to that of baptism, for if a covenant be an agreement between two or more parties, what can the blood of the covenant be but the sign, seal or confirmation of that agreement, as Abraham "received the sign of circumcision, a seal" of the covenant; the antitype of which Paul makes "the circumcision of Christ" or Christian baptism. We have noticed that the literal blood of Christ is not the blood of the new covenant, but even if it was, how could you use that as the seal of our covenant promise of obedience? If you make the drinking of the cup the seal, then you must make another covenant, every time you use the cup for how can you seal the covenant until you have one to seal? Did you ever hear of sealing a covenant more than once? Paul thought that "though *it be* but a man's covenant, yet *if it be* confirmed, no man disdaineth, or addeth thereto," which proves that he did not drink of the cup to confirm the covenant, but if not, this proves that he did use it in baptism, for Christ said, positively: "This is . . my blood of the new covenant." And what is the blood of a covenant if not to seal the covenant promise? In "the figure of the true" the law that Christ came to fulfill, those who promised, saying: "All that the Lord hath said will we do, and be obedient" even "all the people" were sprinkled with "the blood of the covenant." Therefore, if "easier for heaven earth and to pass, than one tittle of the law to fail," all that promise obedience to Christ must be sprinkled with the "blood of the new covenant, for it is impossible that this figure can admit of the idea of drinking the blood.

Now this is an important point, for if "one jot or one tittle shall in no wise pass from the law till all be fulfilled" we are for the baptism "for the remission of sins" clearly limited to the "blood of the new covenant." Therefore, we now see why Christ "for the remission of sins" gave the apostles nothing else. He could not give us water, for that is forbid by the prophets that He came to fulfill, neither could He give the literal blood of the cross, for that we cannot sprinkle, therefore this cannot be the antitype of the law which Christ came to fulfill. Indeed, if "faith without works is dead" the literal blood of the cross is of no worth to me without the figure. Neither did Christ give the Holy Spirit, for that is promised only on the condition of "baptism for the remission of sins." Therefore, it is clear that if in baptism "for the remission of sins" the apostles used either water or anything else but the cup that Jesus gave, they did it without the authority of Christ.

But we may now enquire as to how the apostles used the cup. and now, I see, that as late as thirty years after Christ gave the cup: they, yet continuing to observe it only as a memorial had not yet commenced drinking of it for the remission of sins. For, though Christ, as if the cup, to the exclusion of the church was intended alone for the outside world, said plainly, that it is "for many for the remission of sins;" Paul, so far, from suffering a single man of the outside world to come to the table, he would exclude even members of the church, if defiled with sin. Now, this is a clear proof that at the communion, the apostles did not use the cup for the remission of sins, which limits us to baptism for the one only way that they could have used it "for the remission of sins," and the proof that they did it, is that Christ told them positively that it is "for the remission of sins." Indeed, we know that they did baptize "for the remission of sins" and, Christ having given them nothing else, they had nothing else with which to baptize.

If "faith without works is dead" it is only "as often as ye . . drink this cup ye" can "show the Lord's death," and, according to the same law of works, it is only by obedience to the form of baptism that Jesus gave, that we can show our faith in Him. Therefore, if the "blood of the new covenant"

be "for the remission of sins" there must be an application of that blood, but to drink of the cup is not for the remission of sins: which limits us to baptism as the one only application "for the remission of sins" which Peter called the "sprinkling of the blood of Jesus Christ" and this "figure . . *even* baptism doth also now save us."

Another clear proof that the apostles did indeed thus use the cup that Jesus gave, is that Peter has here used language that can admit of nothing else. Indeed, he has employed words that all the wisdom of the world can not evade: for thirty years after the literal blood of the cross was seen no more, he speaks of the "elect . . of God" even the "royal priesthood" being set apart to the "sprinkling of the blood of Jesus Christ." And the only blood that Jesus had ever given Peter that he could sprinkle was that of which He said: "This is my blood of the new covenant." Peter could not have meant a spiritual sprinkling for that is never called the "blood of Jesus Christ." Indeed, it is impossible to sprinkle the spirit. What would you think of the man who at the present day could claim the ridiculous idea of "sprinkling the" spirit "of Jesus Christ" and could "the strangers" to whom Peter was writing, who had never seen neither Christ, nor the apostles, do more than all true Christians ought to have the power to do? But even if it was possible that the spirit could be sprinkled, the baptism with the spirit is the work, not of man, but of God. Indeed, in all the Bible I do not know that there is a single text that is harder to spiritualize and explain away than this: therefore, this is a plain, clear, and positive proof, that the apostles understood Jesus to mean just what He said, when of the cup, He gave, He declared as plain as words can tell, that it is "for the remission of sins," and since at that time it conveyed no idea of the Lord's death the "remission of sins," is the one only idea conveyed to the mind of the apostles.

It is admitted that the apostles baptized "for the remission of sins" and if the communion of saints, who have no sins, cannot be for the remission of sins, the words of Christ, saying: "This is . . for the remission of sins," is in substance to say, this is for baptism. Therefore, the only question in dispute is as to whether the apostles honored Christ as much as to use that

which He gave "for the remission of sins" or preferred the old heathen custom of the use of water, and, I admit, that since the fifth century the tradition of the church calls for water, but if no author that wrote within six hundred years of the day of the apostles mentions this, or does plainly say that they did use water for the remission of sins, how can you either by the conjectures of men, or the established custom of our day, prove that Peter told an untruth, in declaring that the "elect . . of God," had, "through sanctification of the spirit," been set apart "unto obedience and sprinkling of the blood of Jesus Christ?"

I admit, that against Peter, you have the controlling power of popular opinion on your side,—but your witnesses are all too late in time to be received as authority, either in a court of justice, or by a man of real solid reason. But Paul, who lived early enough to know whereof he spoke, confirms the truth of what Peter said, for, in reference to those that come "to Jesus," he admitted that they come "to the blood for sprinkling," and, it is impossible to come to that which does not exist. John, also declared that it was not water, but "the blood of Jesus Christ" that "cleanseth us from all sin," and James tells us plainly that "faith without works is dead," which is in substance to say, that without the figure or the cup that Jesus gave, His blood can cleanse us from no sin. Therefore, for Peter we have three witnesses, each of which lived early enough to know the truth, and, saith the Lord: "in the mouth of two or three witnesses every word may be established." Then is not Peter's position established now, or will you charge him with an untruth still?

That the apostles did baptize "for the remission of sins" is a settled question. Not with the baptism of the spirit, for that is the work not of man but of God. Indeed, so far from the apostles baptizing with the spirit, that was promised alone on the condition of being first "baptised every one of you, in the name of Jesus Christ, for the remission of sins." Neither did they baptize with faith, for their baptism was limited alone to those that believe. Indeed, such was the faith of the three thousand, they cried out to know "what shall we do?" If faith without the work of obedience could remit sins, Paul could have been made free three days sooner, for he did not only

believe, but so deep was his repentence, he forgot to eat. Yea he cried out in the agony of his soul, "O wretched man that I am, who shall deliver me from the body of this death?" But all of this was not enough, for though he even saw the Son of God himself, who once could speak sins forgiven, if, on taking leave of the apostles He gave them the cup, saying: "This is . . for the remission of sins" "we have this treasure in earthern vessels," now, and if Christ's voice for the remission of sins is heard no more, He could only say to Paul, "go into the city, and it shall be told thee what thou must do," for, if faith without the work of obedience is dead "for the remission of sins" ye must be baptized.

But, if for the remission of sins neither the baptism of the spirit, nor the most unwavering faith in God will do, and the voice of Christ is heard no more: we are thus for the remission of sins limited to the use of either water, or wine. But water baptism "for the remission of sins" being an old heathen custom, which received its origin in the benighted land of darkness, could not be observed in honor to Christ, "the true Light" of "the world." Indeed, to prefer water to wine, is to prefer the way of the heathen, to the word of Jesus, for, not of water, but wine, He said: "This is . . for the remission of sins." But, that which makes it clear that the apostles did not use water baptism for the remission of sins is, that it was positively forbid by the God of Israel, who told them plainly, saying: "Learn not the way of the heathen" which in spite of the way of our choice, limits those who hear the voice of reason to that of which Jesus said: "This is . . for the remission of sins."

The literal meaning of the word which is in Mat. 26:28, rendered "shed." "is poured out," (as in John 2:15; Act 2:17, 18, 10:45; Rev. 16: 1, 2, 3, 4, 8, 10, 12, 17,) and, used not in reference to the literal blood which was to be shed on the morrow: for three of God's sacred authors have put it in the present tense, that is "which is poured out." Therefore, we are thus limited to that which Jesus had poured out into the cup, before He used the words "is poured out" for, said He: "In the mouth of two or three witnesses every word may be established." Indeed, to distinguish this form, the literal blood of His flesh, Christ tells us plainly, saying: "This is my

blood of the new covenant," for the literal blood of Christ is not the blood of the new covenant. Indeed, to claim the literal blood of Christ to be the blood of the new covenant, is to destroy the law which Christ come to fulfill: for, in the figure the blood was sprinkled neither upon the offering nor upon the God of Israel, but limited alone to those who promised to obey, which, in the antitype cannot admit of the blood of the new covenant being sprinkled upon Christ, for it limits it alone to those who promised obedience to Christ. In the law which Christ came to fulfill, the blood of the covenant was used but once, at which time, it was once for all, sprinkled upon "all the people" even every one that promised obedience. Therefore, in keeping with this, if "easier for heaven and earth to pass, than one tittle of the law to fail," the blood of the new covenant can be used but once for each person, and that once sprinkled upon those who promise obedience.

But did not Christ say: "Drink ye all of it?" True, but that is only part of the truth, for it is also true that He told them before, that they had no need of it. That is, being "clean every whit." He told them that they needed "not save to wash feet," for, if already clean, what need had they to drink of the cup "for the remission of sins?" But, if to them it was not for the remission of sins, to them it was not the blood or seal of the new covenant. To make this clear, we have only to keep an eye upon the figure, the law that Christ come to fulfill: for, in the figure, though the same kind of blood had been used before, and many times since, it was called the blood of the covenant only at the time it was sprinkled upon those who entered into the covenant promises of obedience: which proves that the blood of the covenant, and the seal of the covenant is one and the same thing. Therefore, though we drink of the cup ten thousand times, this is no more the blood of the covenant, than, the more than ten thousand times, the same kind of blood was used under the law with no idea of the blood of the covenant. This makes it clear, that the cup that Jesus gave, is, to us, the blood of the new covenant, only at the time when our covenant promise of obedience is sealed by being sprinkled with it. Therefore, it is the blood of the covenant only to those who are sprinkled with it.

The idea is this: when we enter into the covenant promise of obedience, we seal this covenant by being sprinkled with that, of which Jesus said: "This is my blood of the new covenant." And, having thus done our part, the way is now opened for Christ to do His: that is to seal us with "the blood of the everlasting covenant," or baptize us with the Holy Spirit, by which we are "sealed unto the day of redemption."

Christ called His disciples, a "little flock," but, in reference to the cup, as if to say, this is not for them. He employed another word, even the word, many, which in Heb. 9:28, is used in reference to every man for whom Christ died, saying: "This is my blood of the new covenant, which is poured out for many for the remission of sins." Therefore, Ephraim, as noticed on p. 135, could well say: "The draught was small, but very great was its strength, so that there is no stint thereto," for, with it, "the first-born clad himself," which proves, that for baptism, wine was used down to the year 350: for the word "clad," or clothed, cannot admit of the idea of drinking. And, it is impossible for the figure "of the true," I mean Lev. 16:15, to admit of the idea of drinking. For, in the figure, the one only reason for bringing in the blood was to sprinkle it, and if it must first be brought in before it can be sprinkled, does that make it the blood for bringing in, or is it not "the blood for sprinkling," still? To make the antitype, the cup for drinking, with the omission of sprinkling, is to reverse the idea conveyed in the figure and thus make Christ destroy the law which He come to fulfill. Indeed, in all the law we find no appearance of authority, for the drinking of blood for the remission of sins. But, even if there was, the point now under consideration, is, the blood of the new covenant, and, in that which Paul declares to be "the figures of the true," we do well know that all that was ever claimed to be "the blood of the covenant," was sprinkled, and not only sprinkled, but sprinkled upon "all the people." In reference to this, said Paul: "Neither the first *covenant* was dedicated without blood" which is, in substance to say, that the new covenant is dedicated with blood.

This clears our Lord from the charge that Graves and others bring against Him, of having introduced the old heathen

idea of drinking the blood of their gods. Indeed, so far, from Christ having given us His blood with the idea of drinking it "for the remission of sins;" to eat blood, is forbid, both in the law and the gospel, and, this cannot be evaded by claiming that His sacred blood is an exception, for the words "ye shall eat the blood of no manner of flesh," does as positively exclude the blood of His flesh, which is a clear proof that by the words, "drink ye all of it," Christ did not intend to convey the idea of eating His blood, or to drink it for the remission of their sins, but only to bring into the holy place that blood which is for the remission of the sins of all the world.

The clear proof of this is that where the reference is not to the outside world. but, to the apostles only, the word drink, is not only omitted, but the idea is reversed, for, instead of taking the blood into them,the idea is that of their going into the blood, for the literal reading of Luke 22:20 is, "the new covenant into the blood of me." The Greek here is the same as in Mark 1: 5, "into the" Jordan: where the idea is not to drink the river but to go into it. A covenant is an agreement on conditions, and here the condition is not that of drinking the blood, but that of passing into it: for Christ, who said: "Follow me," "do as I have done," did not drink His blood, but "through His own blood he entered in once into the holy place," and, to follow Him, we too "enter into the holiest by the blood of Jesus," but, only on the condition that being "crucified with Christ" the tabernacle of our carnal nature falls, for "the way into the holiest of all, was not yet made manifest, while, as the first tabernacle was yet standing," for the entrance here, is "not without blood."

If Christ's body was "the temple of God" and He entered "into the holy place" through "His own blood," He entered by being sprinkled with the blood that was in "the temple of God;" but, we cannot like Christ, enter by our own blood, for before we put on Christ, our bodies are not the temples of God: and if, like Christ, we can enter only through the blood found in "the temple of God," the blood through which we enter must first be brought in, which, in order to our salvation, reduced Christ to the necessity of bringing into "the temple of God" the blood which is "for the remission of sins," by saying: "Drink ye all of it." But, if "easier for heaven and earth

to pass, than one tittle of the law to fail" the "blood . . for sin" had to be "brought into the holy place," before "Jesus . . suffered without the gate." Therefore, since that time, so far from the liberty of drinking the blood of Christ, no one ever can do more than to celebrate the

MEMORIAL.

Those who pretend to do more than this, do it without the authority of Christ, for the remembrance is all that He enjoined, saying: "This do ye, as oft as ye drink *it* in remembrance of me," and, to prove that Paul, in obedience to Christ did observe it only as a memorial, we have only to ask how can the drinking of a cup, show the death either of Christ, or any one else? Or, how can the drinking of Christ's blood, which He gave before He died, show the death of Him who is "alive forever more?" But, if Paul used the cup only in memory of the way that Jesus brought into "the temple of God" the "blood of the new covenant which is poured out for the remission of sins," I now see how it both showed His death and conferred ten thousand times more honor upon Jesus, than the old heathen idea of drinking blood: for it proves that He who come to fulfill the law did in keeping with the "figures of the true," bring in the "blood . . for sin" before "Jesus . . suffered without the gate," which, rolling away the reproach of having been put to death for His own sin: is the clearest proof that He did truly say: "I lay down my life. . . No man taketh it from me, but I lay it down of myself." With this idea, Paul could truly say: "as often as ye . . drink this cup ye do show the Lord's death," which is not the idea of the heathen who drink the blood of their gods. And all that is necessary to make it clear that Paul did regard the cup as the cup for sprinkling, and not for drinking, is to retain the two words which our translators have in 1 Cor. 11:25 omitted, that is, *to* and *this*, for to omit nothing, the proper reading is "This cup is the new covenant into this my blood."

Here the idea is not that of drinking the blood, but to pass into it, therefore, Paul did well call it "the blood for sprinkling," and not for drinking. A covenant is an agreement between two or more parties, and when we thus agree to serve the Lord, is the time to confirm the covenant, and not every time we meet around the table of the Lord, which, in spite

of the way of our choice limits us to baptism for the time to use the blood of the covenant. Paul thought that "though *it be* but a mans' covenant, yet *if it be* confirmed, no man disannuleth, or addeth thereto." Then what would he have thought of the idea of renewing or confirming the covenant every Sunday morning: or if this be not the idea, why use the blood of the covenant? The words of Paul, saying: "Neither the first *covenant* was dedicated without blood" is in substance to say that both are dedicated with blood. But if in the figure, the old covenant was with blood dedicated but once, should we in the antitype be dedicated to God, with the blood of the new covenant more than once?

Indeed, if to the exclusion of the heathen idea of drinking blood, we, like Paul, use the cup only as a memorial to "show the Lord's death," we can observe it but once a year, and that only on the same night that Christ gave it, for a memorial must be in memory of that of which it is a memorial. If Christ died but once, and brought in this before He died, which we observe in honor to Him, by thus proving that He laid down His life of himself, how can we observe it at any other time.

The proof that the first Christians observed this as a memorial is that which claims to have been written by the apostles, saying: "It is your duty, brethren, who are redeemed by the precious blood of Christ, to observe the days of the passover exactly, with all care, after the vernal equinox, least ye be obliged to keep the memorial of one passion twice in a year. Keep it once only in a year for Him that died but once."

The unleavened bread was called "the bread of application," therefore, the proper figure of the body of Christ in the day of His affliction; and we may yet use this bread once a year on the day that Jesus died, but only like the cup as a memorial for, "no sin offering, whereof any of the blood is brought . . in the holy *place* shall be eaten." Therefore, since Christ brought in the blood of the new covenant, or gave the cup to the apostles, it is now forever too late any more again, to use that as the proper figure of Christ's body, more than as a memorial, for though we "have known Christ after the flesh" we now know "Him no more."

But if Christ is raised from the dead, we now have "a new

meat offering unto the Lord," not the unleavened bread of affliction no more, for "baked with leaven the first fruits unto the Lord." Therefore, if in all Jerusalem, no leavened bread could be found, Jesus went to Emmaus, "took bread, and blessed, and brake and gave to them." But, if the cup was observed only as a memorial of Christ bringing in the "blood of the new covenant which is poured out for many for the remission of sins," we cannot expect to find that in the celebration of the resurrection of Christ. Therefore, though Luke seven times mentions the breaking of bread, he is silent as to the cup.

But, it is claimed that Justin Martyr use the cup, therefore, we will give his own words, thus: "And on the day called Sunday all . . gather together to one place . . and bread and wine and water are brought, and the President in like manner offering prayers: and there is a distribution to each, for on Sunday, Christ "having appeared to His disciples . . taught them these things."

It will be noticed that Justin is silent as to the wine being the blood of Christ, but since he here claims to give nothing more than that which Christ taught on the day of the resurrection, let us go to Emmaus, and see for ourselves what Christ did teach, and here we find Him seated at a table where the custom was to use both water and wine as Justin mentions, but "blessed, and brake, and gave to them" nothing but the bread only. Therefore, to claim that Justin used the water and wine for anything more than an ordinary meal, is to charge him with an untruth, for he tells us plainly, that Christ taught "these things." Indeed, even those that claim the authority of Justin, for the use of wine on Sunday, reject the water, but remember that if his authority for the water is not sufficient his authority for wine falls with it.

Since Christ is silent as to the cup so far from Justin having the liberty to put it there, even the apostles themselves could not have used the blood of the new covenant to celebrate the resurrection of Christ, for they claim to follow the example of Jesus. Indeed, it would appear that Christ himself, could not have given us the liberty to use the cup to celebrate His resurrection, for He come to fulfill the law, and in keeping with "the figures of the true" He was for "the first fruits unto the

Lord" limited to leavened bread only. And, saith the law: "With leavened bread" "thou shalt not offer the blood."

The great effort on the part of Cyprian to introduce the use of "the blood of Christ" on Sunday, is a clear proof that before his day this was not the order of the church. But in justice to Cyprian, we notice that he did not, as those of our day, reverse the institution of Christ by celebrating His death on the first day of the week, instead of the resurrection, for said he: "We celebrate the resurrection of the Lord in the morning," but, "make mention of His passion in all sacrifices." Then his only error was that of using the cup on Sunday, for it would appear that he did not claim to show the Lord's death but once a year.

But should not those who claim to eat the body and drink the blood of Christ, blush to think that Cicero forty years before Christ, asked the heathen: "How can a man be so stupid as to imagine that which he eats to be a god." At what date these heathen customs were introduced into the church I know not. But this I know, that Jesus taught them not.

But did not Christ say: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you?" True, but He was speaking not to His disciples "but unto them that are without," "That . . hearing they may hear, and not understand." But, He exclaimed to His disciples, and told them plainly, saying: "The words that I speak unto you *they* are spirit and they are life." Indeed, so far from Christ teaching His disciples the old heathen idea of eating the flesh and drinking the blood of their gods, He told them plainly, that "the flesh profiteth nothing." If, therefore. a figure cannot be superior to that of which it is the figure, that which men call His flesh is of no worth. That unleavened bread of affliction, the figure of Christ's sufferings, in the flesh is the only bread of which He ever said: "This is my body." And, that very night, He brought in His "blood of the new covenant," which, closing down on that, made it impossible in keeping with "the figures of the true," even for those to whom He gave it ever any more again to eat of it more than as a memorial, for, saith the law which Christ came to fulfill: "No sin offering whereof *any* of the blood is brought . . in the holy *place* shall be eaten." Therefore, all that we have since

that night is the memorial, saying: "This do [*but only*] in remembrance of me."

Being thus limited to the evening before Jesus died for the one only time that anyone can, in keeping with the teaching of Christ, claim that even the proper figure of eating His flesh ever could have been observed, it is now clear, that this is not what Jesus meant by the words, "except ye eat the flesh of the Son of man . . ye have no life in you," for, with that idea, of all the world, the eleven that were with Christ that night, are all that can ever obtain "life." But even those that did eat of it that night, being "clean every whit," needed not the bread that He gave them, for, before He gave it to them, they had "everlasting life," through faith in Christ. Which proves that Christ meant just what He said, when He declared that "the bread of God is he which came down from Heaven, and giveth life unto the world," for that is, "the word of life" that came "down from heaven," to give "life unto the world," for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Therefore, the idea is that we should eat the word of God by searching to understand its sacred truths.

Having thus learned to know what we are to understand by eating "the flesh of the Son of man," the blood is also now clear, for, if "the life of all flesh" is "the blood," in keeping with this, the life of the word, is the spirit: for, without the spirit, the word is a dead letter to us. Therefore, though we may read the Bible, if we "have not the Spirit of Christ," we are none of His. Indeed, even Christ, the true word of God, when dead, was "quickened by the Spirit," which Spirit, Paul called "the blood of the everlasting covenant," (Heb. 13:20.) Also, in Zach. 9:11, the spirit that gives life to the dead, is called "the blood" of the covenant. Therefore, to drink the blood, is to drink that spirit of the word that giveth life.

Ignatus called "faith . . the flesh of the Lord," and love, "the blood of Jesus Christ." And, in this, he is correct: for, it is only by faith, that I can receive the word. And, if we try the spirits, what can be the true spirit of God, if not that of love? This, is in keeping with Paul, who declared that though we have all faith, without love, we are nothing.

By comparing John 6:56, with 15:10, we see that Christ makes the keeping of His commandments, and the eating of His flesh, and drinking of His blood, as one, and the same thing. And, John to distinguish the true love from all other, said: "This is the love of God that we keep His commandments." Then, to "eat the flesh of the Son of man," is to learn to understand His word, for, "this is life eternal," and to "drink his blood" is to drink into the spirit of that word. But, as to the literal "flesh," Christ, tells us plainly, that this old heathen idea "profiteth nothing." And, as to His blood, the law which He came to fulfill, would not allow even Christ the Son of God the liberty to give us that to drink, for its stubborn and unyielding ways, are plain, clear, and positive, saying: "Ye shall eat the blood of no manner of flesh." Which is a clear proof, that the one only reason why Jesus gave the cup to the apostles, was, as we have noticed, to bring into the holy place the blood for sin. And, though if the church be the antitype of the temple of God, the one only way that Jesus could bring in the "blood . . for sin," was to say, drink of it, the figure the law which He here fulfilled, cannot admit of the idea of drinking the blood of Christ, for the one only reason, for bringing in the blood, was for sprinkling, and not drinking. And, if this figure, even the blood of grapes, be that which Christ gave "for the remission of sins," I now see how this "figure . . *even* baptism doth also now save us." And, this proves, that by the "shedding of blood," Paul did not mean the death of Christ, but, that of having the figure of His blood shed on us. The clear proof of this, is, that the words "without shedding of blood, is no remission," is in substance to say, that with "shedding of blood," there is remission. But, at Christ's death there was no remission, for, at that time, we had no faith. And we cannot go back of faith, for, saith the Lord: "If ye believe not that I am he, ye shall die in your sins."

This makes it clear, that, so far from going back to the day that Jesus died for the time His blood cleansed me from sin, I cannot go back beyond the day that I believed in Him. But, if "faith without works is dead" this only gives us the "power to become the sons of God." Therefore, "though I have all faith, so that I could remove mountains," it yet remains for-

ever true, that "without shedding of blood, is no remission." Therefore, Peter, whose baptism was the "sprinkling of the blood of Jesus Christ," said: "be baptized every one of you in the name" of the crucified one, that is be sprinkled with His blood, "for the remission of sins." This makes all clear, for the time we were made free from sin was not on the day that Jesus died, but when we come "to the blood for sprinkling."

From Heb. 9:13, it is clear that Paul understood "the ashes" of the heifer to be a figure of "the blood of Christ," from which we learn an important lesson: for "the ashes of the heifer" was not intended to be used on the day that the heifer was burned: but to "be kept . . for a purification for sin." In keeping with this, He who came to fulfill the law, could not have sprinkled the blood of Christ upon the people on the day that Jesus died: therefore, as the antitype of the ashes called the "purification for sin," Christ converting the blood of grapes into His "blood of the new covenant," gave this to the church of God to be kept sacred, saying: "This is . . for the remission of sins," for, in the figure, so far from the ashes being used on the day that the heifer was burned, they were not used at all until some one discovered their uncleanness, and, even then sprinkled only upon him that was to be cleansed. And, the antitype is in strict keeping with the figure: for the three thousand were not cleansed on the day that Jesus died, but as soon as they discovered their uncleanness, they were baptized every one of them "for the remission of sins;" that is sprinkled with the "blood of the new covenant," for, with His church, Jesus left nothing else "for the remission of sins."

In the figure, it made no difference how much faith a man had, nor how much he washed himself in water, he remained unclean still, until the "purification for sin" was "sprinkled upon him." When Paul saw this, he declared that "without shedding of blood is no remission." And, if he used these words in reference to that of Moses sprinkling "all the people" what could he have meant by the "shedding of blood" if not that of sprinkling it upon each person? But that which makes it impossible that Paul could have been mistaken in this, is that according to the law "the clean *person* shall sprinkle upon the unclean" which cannot be limited to that of the unclean soldiers sprinkling the blood of Christ upon him "who knew no

sin." John declared that Jesus "loved us and washed us from our sins in his own blood." But, not without the figure, for "faith without works is dead," and, in His literal blood, Christ washed no man. Indeed, the one only way that Christ can fulfill the prophecy of Jacob, and Isaiah, is to wash His people in the blood of grapes, therefore, "for the remission of sins," He converted the fruit of the vine into His true "blood of the new covenant" and thus washed His people from their "sins in his own blood."

In the figure, the healing virtue was not in the blood but in the faith of obedience. And so in the antitype, for, if the real healing virtue had been in the literal blood of the cross, then of all on earth, those who nailed Jesus to the tree, or those stained with His blood, are the only people that could have received the least benefit by it. Which is a clear proof that the real healing power was not in the literal blood: but is in that of obedience to the faith, "even to the death of the cross," which, turning the scale, destroys the doctrine of substitution, and proves that Peter, though in opposition to our modern divines, had the truth of the matter in that he declared that Christ "suffered for us" not as a substitute, to shield us from the bloody cross, but "leaving us an example that ye should follow his steps." Therefore, it is only by the "sprinkling of the blood of Jesus Christ" that His blood "cleanseth us from all sin," for "faith without works is dead." But how can I sprinkle the blood of Christ, until I believe that Jesus told the truth when of the fruit of the vine He declared that "this is" His "blood of the new covenant," for, without this, I have no blood to sprinkle.

If "easier for heaven and earth to pass, than one tittle of the law to fail," Paul, that wise master-builder, has not only made it clear that "the blood of grapes" is Christ's "blood of the new covenant" but has exhibited this in that ingenious way which all the wisdom of the world can never evade, for we are compelled to admit it literally true, as he declares that in the figure, the law that Christ came to fulfill "the bodies of those beasts" were "burned without the camp," but the blood in no case was ever used there, for as Paul discovered to me, the blood "FOR SIN" was "brought into the sanctuary" and that as we learn from Lev. 16:27, before they

carried "forth without the camp" the offering to be burned. But the only blood that He who came to fulfill the law "brought into . . the holy *place*" before "Jesus . . suffered without the gate," or ever even mentioned as the blood "for the remission of sins" is the blood of grapes. Therefore, those redeemed by the blood of the new covenant "the first fruits unto the Lord" were not brought in until after "seven Sabbaths" were "complete" from the day that Jesus died, and, even then not until "for the remission of sins" they were baptized into the crucified one, for, "without shedding of blood is no remission." And thus Paul is proved correct, for now I see, that to come "to Jesus" is to come "to the blood for sprinkling."

With this view, we have the most perfect harmony throughout the Bible, for, as with the voice of one man, the law, and the prophets, the Gospel, and the first Christians, all speak the same thing. But the modern idea of substituting water, for that of which Jesus said: "This is . . for the remission of sins" destroys the whole gospel plan of salvation: for to tear from the Bible Christ's "blood of the new covenant" is to leave nothing of real solid worth: for of what worth is the Bible to me without Christ: and what has Christ left with the church "for the remission of sins" if not His "blood of the new covenant," "the power of God unto salvation." In tearing from the church this which Jesus gave "for the remission of sins," what have men given us in exchange but that water baptism "for the remission of sins," borrowed from the benighted land of the heathen. But if heathen custom be so positively forbid by the God of our Bible, why prefer this,

THE SWORD

drawn against Christ, by the prince of the power of darkness, to the cup Jesus gave? To prove that water baptism, for the remission of sins, is as a sword drawn against Christ, we have only to call to mind that though Christ has promised to fulfill both the law and the prophets, as if water baptism for the remission of sins, had put it out of His power to fulfill either, we notice that since the introduction of this heathen custom into the church, there is no fulfillment of either now. For, without obedience on our part, Christ can fulfill neither the law nor the prophets. In proof of this, I ask, how can Christ

ever fulfill the prophecy of Jacob until His people, ceasing from the way of the heathen, consent to wash "in the blood of grapes" or be baptized with the use of the cup that Jesus gave: or the word of the Lord through Isaiah, saying: "their blood shall be sprinkled upon my garments, and I will stain all my raiment," for "so shall he sprinkle many nations." But, why does He not sprinkle them now? What has caused this, the work of our God to cease, if water baptism for the remission of sins be not as a sword drawn against Christ?

Without the aid of His people, how can Christ fulfill the the law, saying, to cleanse, "the clean *person* shall sprinkle upon the unclean," and what but the sword drawn against Christ prevents it being fulfilled now? If "Christ our passover" be the antitype of the lamb can He be the antitype of the Israel saved by the sprinkling of the blood of the lamb?" Then can Christ fulfill this law until we put up the sword drawn against Him? Do you claim to have been made free from sin by the blood of Christ, but how, has the literal blood of Christ ever been sprinkled upon you? In the figure, the law which Christ came to fulfill, was there a single person cleansed on whom "the ashes" the "purification for sin" was not sprinkled? Then how can Christ fulfill this law, if we, preferring the way of the heathen, refuse to use His "blood of the new covenant?"

If Christ came to fulfill the law "though I have all faith so that I could remove mountains," neither the death of Christ, His blood that is seen no more, nor nothing else can be the proper "purification for sin," but that which Jesus gave "for the remission of sins," therefore, Paul had to come "to the blood for sprinkling," and thus, in his case, was fulfilled both the law and the prophets. Indeed, in spite of the way of our choice, we are compelled either to admit that Jesus told the truth, when of the fruit of the vine, He said: "This is my blood of the new covenant," or that He told an untruth when He declared that "one jot or one tittle shall in no wise pass from the law till all be fulfilled."

If God sent His Son to give us light, would He deceive the lambs of the flock? Did He not of the fruit of the vine, and that as plain as words can tell, say: "This is . . for the remission of sins?" Did He, "for the remission of sins" give us

anything else? Then, why prefer water? Why may we not be reconciled to God enough to put up with what He gave? To fulfill the law, and the prophets, Christ could not have given us water: neither could He have given anything else but that which He did give for with nothing else could He have fulfilled the prophecy, either of Jacob, or Isaiah. Indeed, Christ's baptism was not of water but blood, and He said: "Follow thou me," which to the exclusion of water, again limits us to Christ's "blood of the new covenant," for easier to move the world than to follow Jesus where He did not go.

Though men prefer ways of their own choice, we cannot plead ignorance as to the way Jesus went, for "this is he that come . . not by water only, but by water and blood." And the mark by which His sheep are known, is that they follow Him every time even in God's "highway . . of holiness." And though it is true that "the unclean," those who prefer their gods of custom "shall not pass over it," it is literally true that "the wayfaring men though fools shall not err therein," for, said He who came to give us light, "I am the way," and we all know that He went the way of the cross, and promised, saying: "He that followeth me shall not walk in darkness, but shall have the light of life." With this promise I now take leave of those who prefer the tradition of men, or water baptism for the remission of sins.

BAPTIZED INTO HIS DEATH.

To be baptized into Christ's death we must first learn to know what that death was. If it was that of the most perfect obedience, not only unto death, but "even the death of the cross," it is impossible that anything short of something in keeping with this can be "in the likeness of his death." If, therefore, the death "He died" was obedience to "the death of the cross," the most perfect holiness of heart, or belief on my part that I am doing God's service, cannot be "in the likeness of his death" without the form of the cross, for "with him," I too, must at least in the figure die "the death of the cross."

Without the form there is no obedience, for, if there be no figure there is no baptism. If the commandment is to baptize not into water but into Christ, it is impossible that the water can be either more or less than a figure. Indeed, this

is so clear that it was not only the one universal idea of all of the first Christians, but I believe that even to this day, not only all of the Baptists in the world, but all others that believe in the backward immersion admit that by the words "buried with him," Paul meant buried like Christ was buried. Indeed this is the one only reason that they ever give for laying one on the back in the water. If in this they are correct, there can be no mistake as to what we are to understand by the words "baptized into his death," for a figure must be in keeping with that of which it is the figure. Therefore, to suppose it even possible that we can be mistaken as to the form of the cross, is to suppose that not only all of the Baptists in the world, with all of the first Christians, but even Peter himself was mistaken as to baptism being a "figure."

If baptism be the figure, the Baptists reason well when they say that to be "buried with him" is to be buried like Christ was buried. But they forgot to notice that if Christ's death on the cross was not only unlike, but even the reverse of His burial, it is impossible for the same form to be the figure of both. Therefore, Paul, so far from confounding the two, does not only place the burial after the baptism into Christ's death but even uses another word, for, if to be "buried with him" is to be buried like Christ was buried, then to die "with Christ" is to die like "he died."

Indeed, Peter does not only inform us that baptism is a figure, but also declares that this, "the like figure . . *even* baptism doth also now save us," which, being the work of the administrator, who has no control over my heart, limits his work to the form of the cross, or proper figure of what he saw with Christ. Therefore, as drawing a picture, the one only way that he can baptize me "in the likeness of his death" is that of the like figure. But though it is true that the proper figure, or form of the cross, is the work of the administrator. Peter is correct in declaring that this figure, "*even* baptism doth also now save us," for without the form, I cannot obey "from the heart that form of doctrine which" Christ "delivered" without which I cannot claim to have been made free from sin." (Rom. 6:18.)

That Peter is right in declaring that the figure "*even* baptism doth also now save us," is clear, for without obedience

there is no salvation, and without a form, there is no baptism; therefore no obedience. But if obedience to the forms invented by men, be in no honor to Christ, nothing but the form of the cross can be observed in honor to Him, for we can neither honor nor obey Him by obedience to that which He did not give.

If Christ learned "obedience by the things which he suffered," we need the form of the cross to learn obedience by what He suffered. Without this form, though my whole heart and soul be in the work, I cannot have "the likeness of his death," for Christ was obedient not only unto death, but "even the death of the cross." Therefore, without at least the figure, I cannot have "the likeness of his death" for I will lack "the death of the cross." But the Romans had it, for they "obeyed from the heart that form of doctrine, which" Christ on the cross "delivered" insomuch, they were declared to be "crucified with *him*." But without the figure, they could not have obeyed the "form." Neither can I, for though my heart be right, my obedience without the form is imperfect. Indeed, without at least a form, I have nothing to obey: therefore, no obedience, and without THE FORM my obedience is not to Christ, but to those whose form I prefer. Therefore, nothing less than obedience to "that form" given by Christ on the cross, which "form" the Romans obeyed, can be "in the likeness of his death," for He was obedient unto "the death of the cross."

It was in the form of the cross that Christ was in darkness immersed into death, and the figure must be in keeping with that of which it is a figure. Therefore, the one only way that the administrator can baptize me into Christ's death, is "in the likeness of his death." And there is no possible way to evade this point, which makes it clear and positive that nothing short of an immersion in the form of the cross can be the "baptism into his death," for, as to be "buried with him," is to be buried like He was buried, so, to be "baptized into his death" is to be "in the likeness of his death."

Those that crucified Christ had no power, "except it were given" them, neither has the administrator the power to baptize us until we give it. The work of men was to raise Christ to the form of the cross and sprinkle Him with blood.

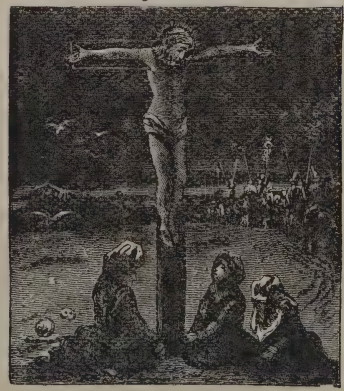
In keeping with this the work of the administrator is to raise my hands to the form of the cross and sprinkle them as with the blood of Christ, for this I cannot do myself. But no man took Christ's life from Him, for when the work of men was finished, He said: "Father, into thine hands I commend my spirit," then "bowed his head" and died. And so when the work of the administrator as finished, is holding us to the form, as Christ was nailed to the cross, has not the power, neither to give our spirit in an everlasting covenant to the Lord, nor to bow our heads in the water, for his hands have hold of our arms. Therefore, if from the heart we obey the form we are even to the letter in every particular "baptized into his death."

The literal reading of Rom. 6:5, is "if we have grown together to the likeness of his death, we shall certainly be also of the resurrection." From this it would appear that we should have grown together to the most perfect obedience, but without the form of the cross there can be no obedience; for whether this be the proper form or not, every honest man is compelled to admit that it is the one only form that either Christ or His apostles have given us, therefore, all other forms so far from obedience, is dishonoring to both the Father and the Son.

THE WAY THAT JESUS WENT TO GOD.

Baptized into the name of
THE FATHER.

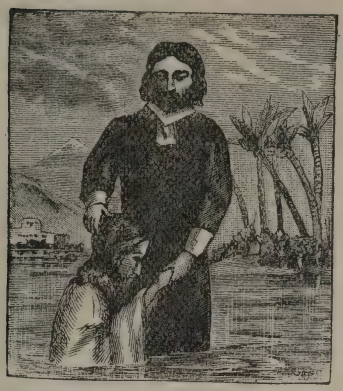
Baptized under the name,
JESUS.



Baptized with
THE HOLY GHOST.

The above exhibits at one view, the one only form of baptism that Jesus ever gave or the apostles ever taught, therefore the one only form that ever has, or ever can be observed in honor to the God of our Bible.

JOHN BAPTIZING CHRIST.



If Christ came to fulfill the law, we may learn from Ex. 14:15, that He must "go forward" into the water and not "backward" for that is the form of rebellion (Jere. 7:24.) We give the above in the form of prayer, for He was "praying, (Luke 3:21,) saying: "Lo I come to do thy will O, God!" And to exhibit the most perfect submission He "kneeled down" when He said, "not my will, but thine be done," (22:41.)

In connection with baptism, Paul speaks of the "laying on of hands," (Heb. 6:2,) and from the figures of the true" we learn that John "put his hand upon the head" (Lev. 1:4,) of Christ, when as an offering to God he baptized Him into "the name of the Father." If the church of Jerusalem be good authority, "it is written" that "John put his right hand only on the head of our Lord," which is in keeping with the way of Christ, for "He laid his right hand upon" John. (Rev. 1:17.)

In reference to this, John said: "This is he that came by water." The literal reading is "into the water," therefore, a complete immersion, thus leaving us an example to follow His steps through this the door into the sheepfold of God.

THE BAPTISM OF JESUS

Christ's every example exhibits a model for Crhistian imitation, and the "virgins," those who are "not defiled" with the tradition of men, they "follow the Lamb whither-soever he goeth." But of all the rest, though forgotten now, this is the most sacred, solemn, and important example that Jesus ever gave: for it leads in the way to God. But if the mark by which His sheep are known, is that they hear His voice, and "follow the Lamb, whither-soever he goeth," whose sheep are those who follow Him not in the way ofthe cross?

When Paul's conscience lashed him so, and neither faith nor repentence could give relief, he, to "wash away" his sins and secure peace with God, now resolved to go with Jesus "through the blood of his cross," for, being "crucified with Christ" he came "to the blood for sprinkling" and thus "by the blood of Jesus" his heart was "sprinkled from an evil conscience" for he "put on Christ" in whom he found "peace through the blood of his cross" which he called "baptized into Jesus Christ." And so complete was his baptism, that henceforth he resolved to know nothing "save Jesus Christ. and him crucified, for his glory was "in the cross of our Lord Jesus Christ, through which the world," or his carnal way of the world, was crucified unto him.

The first Christians knowing nothing of our many new ways, they all like Paul, went with their Lord in the way of

the cross: for Barnabas, who introduced Paul to the apostles, declared that Christ "has joined both the cross and the water together," and Tertullian said: "We, following the example of our Lord" "have indeed . . a second washing" even "that of blood." Indeed, as late as the day of Augustine, the honor due Christ in going with Him in the way of the cross had not been forgotten, for as noticed on p. 137, he declared that "All Christian people" go that way. But since knowledge is increased, and men have grown wise, it is discovered that faith without works will do as well, or an immersion in water may take the place of the cross.

Christ's baptism of blood is all that He claimed as His, for though He had three, "the spirit, and the water, and the blood," as if all the rest were lost sight of, by reason of the transcending superiority of this, He claimed no other as His. But of this, His solemn and awful baptism of the cross, which shook the earth, split the rocks, and draped the sun in mourning, He said: "I have a baptism." And to follow Christ in this, Paul gloried.

When I heard that Christ came by water, I was willing to go with Him there: for I love to walk the path that Jesus trod. But the way of the cross, strange to tell, though the clearest, and most important example that Jesus ever gave, to confess the truth I saw it not: which proves that the light in me was darkness: for the dark cloud of tradition had so obscured the light, that losing sight of Christ I was honoring men by walking in the light of the age in which we live. For just the reverse of being lifted up with Christ to the form of the cross, I was going down with men to an immersion in water.

When my eyes were opened to see the light, how strange to think that I could not see the clearest form of baptism in all the Bible, the one only form that Jesus ever gave, or claimed as His. But though I saw it not, John saw it eighteen hundred years ago, and published it too, saying: "This is he that come . . not by water only, but by water and blood." And now I see that if easier to move the world than to follow Jesus where He did not go, to prefer an immersion in water, to that of going with our Lord "through the blood of his cross," is to prefer the traditions of men to that of obedience to Christ.

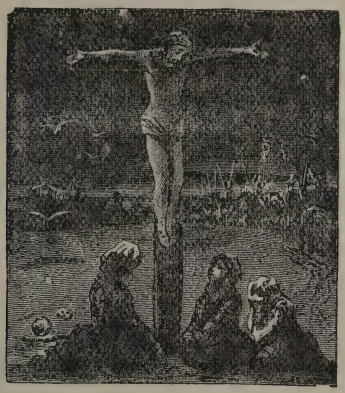
Paul used the words "baptized into Jesus Christ" and to be "crucified with him" as one and the same thing; and he was not alone in this, for as noticed on p. 76, that which is claimed to have been written by the apostles taught the same, for there it is declared that in order that those who are "baptized according to the command of Christ, may be crucified with him." "He has appointed" "the type of" "the cross" "to be the baptism of regeneration." Though the book through which this has come down to us is of a later origin, the proof that this was either written by the apostles, or at least before the falling away from the apostolic form of the cross is clear, for since that time no one could have written it without condemning both himself and his church.

Christ's great mission to our world was to give us the true model of Christian perfection, and it was necessary for Him to appoint baptism in "the type of the cross," for He promised to fulfill both the law and the prophets, but without this, He could fulfill neither. For if "Christ our passover" be the antitype of the lamb, He cannot be the Israel saved by the sprinkling of the blood of the lamb. And how can Christ fulfill the prophecy either of Jacob or Isaiah, if His people refuse in baptism to use that which He gave for the "blood of the new covenant?" If the apostles had been as disobedient as those of our day, it would now be forever too late to fulfill the prophecy of Isaiah, in proof of which see p. 153. This is a clear proof that in baptism the apostles did use the cup that Jesus gave, and there is no evading of this, for to deny it is to give Isaiah the untruth. But, saith the Lord: "I will stain all my raiment." Then whose are those that use not the cup that Jesus gave.

It would appear that during the apostolic age, or as late as the year 96, those redeemed out of every "nation" came though the "blood of the new covenant." And from Justin Martyr we learn that the same order continued down to his day, (see p. 116.) Indeed, as late as the year 350 Ephraem mentions that "the first born clad himself" with the cup that Jesus gave, (p. 135.) But the clear point is that for at least the first 250 years we find authority, neither in the Bible nor history, for the use of water nor anything else but the cup that Jesus gave for the form of baptism through which we put on

Christ. Therefore, to prefer water, is to prefer the custom of our day to both the Bible and the early Christian writers.

HE DIED UNDER THE NAME JESUS.



It was under the sacred name JESUS that "he bowed his head" and died in the institution of the baptism "into his death." Then why may not this like all other ordinances be observed in keeping with the original institution? What reason have the Baptists ever given for laying one backward in the water, but to honor Christ who was thus laid in the grave? If we may thus honor His burial, why forget the cross? Can His burial save us without the death of the cross? Indeed, without the death of the cross Christ had no burial. Therefore, without the death of the cross, there can be no burial "with him," for to take away the cross, is to destroy the figure: and it is only "in the likeness" that we can be "buried with him."

In keeping with the example of Christ nothing short of the form of the cross, can be the baptism into Christ's death. And so Paul understood it, for "in the likeness of his death" is the only way that he ever claimed to have been "baptized into his death." Indeed, if this be the only form that Jesus ever gave for the baptism into his death, it is the only form that can be observed in honor to Christ. Therefore, to reject this, or prefer another is like complaint to the Father, of the work of His Son.

But even if all other forms were not so dishonoring to God,

who sent His Son to give us light, the work of Christ being perfect, all the wisdom of earth can give us nothing better, nor make the least improvement upon the form that Jesus gave; for if Christ is not now dead, if he is "alive forever more" the one only way that we can be "baptized into his death," is "in the likeness of his death." And it is impossible to have a more perfect likeness than that which Jesus gave. But, even if Christ gave the apostles another, or left it to their choice as to form, their silence as to any other makes it impossible, that we can in honor to Christ observe any other. Therefore, to prefer any other is to prefer the tradition of men to obedience to Christ

CHRIST
RAISED IN GLORY.

Jesus was buried in no name, but in the grave He was baptized with the "Holy Ghost" or "quickened by the Spirit" and thus "raised up from the dead by the glory of the Father." And "See saith he *that* thou make all things according to the pattern." Therefore, Paul, who in all things followed Christ, said: "We were buried with him," but in no name. And we too, to follow Jesus, bury in no name, but after they are buried, we baptize them into the name of the Holy Ghost, not to put them in, but to take them out of the water. And Paul was not alone in this idea, for that which claims to have been written by the apostles is, that we be baptized into Christ's "passion" and "into the Lord's death, and into His resurrection."

From this we see that the original idea was that the bap-

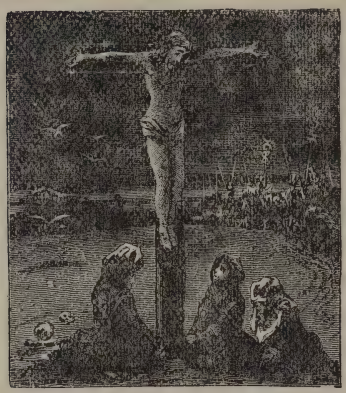
tism in the name of the Holy Ghost, was not into the burial with Christ, but into the resurrection of Christ, that "like as Christ was raised up from the dead by the glory of the Father," even so we also should walk in newness of life."

As if the burial was of less importance, the sacred authors have but little to say about that:but if the whole gospel plan of salvation turn upon the resurrection of Christ, this is referred to 75 times. Indeed, the only reason Paul gives for being "buried with him," is, "that like as Christ was raised up from the dead" we may in the figure come up out of the water. Therefore, the burial is only that change of position necessary to come up "in the likeness of his resurrection;" that is, laid backward that "with him," or "like as Christ was raised up from the dead," we may rise up out of the water.

John informs us that Jesus was buried "as the manner of the Jews is to bury" which they say always was, and yet is, to lay the person upon his back. Therefore, Paul being a Jew, used the word bury to convey the idea of laying one upon his back.

THE WAY THAT JESUS WENT TO GOD.

Baptized under the NAME JESUS.



THE FIGURE.

Baptized with the HOLY GHOST.

THE FIGURE.

The baptism that saved Peter was "The like figure" not of the way that Christ was buried, but the figure both of the way that He was "put to death in the flesh" and "quickened by the Spirit," which clearly limits us to the form of the cross, and "the resurrection of Jesus Christ" for that "figure" or form of baptism which saved Peter. And if Christ be the way to God, this same form of "baptism doth also now save us."

PAUL'S BAPTISM.

It was in the form of the cross, that Christ was baptized in the institution of the "baptism into his death," and the "virgins . . follow the Lamb whithersoever he goeth." Indeed Paul tells us plainly, that he was "baptized into his death," which he explains to be "in the likeness of his death," for if Christ is not now dead, this is the one only way that he could be "baptized into his death."

In the form of the cross, Christ was sprinkled with blood, before the beginning of that darkness in which He was immersed in death. In keeping with this, Paul came first "to the blood for sprinkling" for it was "by the blood of Jesus" that his heart was "sprinkled from an evil conscience," after which his body was "washed with pure water," for he was immersed into the death of Christ. But not in the house of Judas, for there he was not "baptized into his death." but to "wash away" his sins, he was "baptized into Jesus Christ" which is not an immersion in water, for, said Clement who wrote about the year 190: "We are brought into . . relationship [*not through water, but*] through his blood by which we are redeemed." That is, through the "sprinkling of the blood of Jesus Christ," for He "made peace through the blood of his cross" of which the baptism that saved Peter was the "figure," and so with Paul, for in no other way could he, "by the blood of Jesus," "enter into the holiest."

To signify the death of the cross, saith the Lord: "Thou shalt stretch forth thy hands." Therefore, as Christ stretched

forth His hands to die "the death of the cross," so Paul in the figure, must stretch forth his, for in no other way could he have been "planted together in the likeness of his death." An additional proof of this "form of the cross" is that Paul was writing to the Romans concerning "that form of doctrine which" they had obeyed; for the one only form called for in the "Roman Ritual" for "an adult" before the year 492, was to "take by the arms near the shoulders, the person to be baptized."

This form of baptism, or figure of the death of the cross, Christ used to convey to Peter the idea of the death of the cross, saying: "Thou shalt stretch forth thy hands, and another shall gird thee." In Rom. 6:17, Paul referred to the same form, but our translators by omitting the word *into* have obscured the idea. If omitting nothing, Paul may speak for himself, the idea is not that of a doctrine taught that people: for his words are: "That form of doctrine into which ye were delivered." That is the form of baptism into which the administrator in the water delivered them. But this includes the burial with Christ, therefore, Paul used the word "doctrine" instead of baptized: for the word "buried" cannot be the same with baptize.

That this same form of baptism continued down to the year 400, would appear from the words of Augustine, saying that Paul "commended the great mystery of holy Baptism in the Cross of Christ in such manner that we understand that baptism into Christ, is none other than the likeness of the death of Christ." And down to his day as noticed on p. 137. "All Christian people" yet continued "the form of the cross."

PAUL'S BAPTISM.

This exhibits not the way that Paul was buried, but the way that he, in the likeness of the resurrection of Christ, was raised up out of the water "through the faith of the operation of God." That like as Christ was buried in no name, but in the grave "quickened by the spirit;" so Paul to be "buried with him," or like Christ, was in no name put under the water, but was in the liquid grave baptized in the name of the Holy Ghost, not to be put in, but to be taken out of the water, "like as Christ was raised up from the dead by the glory of the Father."

Paul makes it clear, that we are cleansed "by the word" and not by what we do without the word. Therefore, in baptism, we can notice only that which is in obedience to the word. That is, being commanded to be baptized into the name of the Father, I was in His name put under the water; but there is no commandment to be taken out of the water. Therefore, this is only a change of position. But for the third immersion the order is reversed, for the commandment is to be baptized into the name of the Holy Ghost, by which Christ was not put in the grave but taken out. Therefore, Paul, who in all things followed Christ, to make it clear that in the third immersion he was put under the water in no name, did not use the word of the commandment, that is, baptizo, but employed the word *thapto*, which, as noticed on p. 58, was never used to convey the idea of baptism: for, limited to the burying of dead persons, who were in every case laid upon their back in the grave. Therefore, the one only idea conveyed by the word Paul used, is that of laying one upon his back in the water, and that in no name. Indeed, the one only reason that Paul

gives for being buried with Christ at all, is "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Therefore, to those who were in the watery grave baptized into the name of the Holy Spirit, he said: "ye are risen with *him* through the faith of the operation of God."

Peter, in reference to the "figure," the baptism that saved him, did not notice the burial, but passed on to the way that we are saved "by the resurrection of Jesus Christ;" which proves "that he too, like Paul, was baptized into the name of the Holy Ghost not to be put in the water, but to be taken out." And so with Tertullian as noticed on p. 44. And what else could the first Christians have meant by the baptism into the resurrection of Christ? But since A. D. 1522, the Baptists have reversed this order, for not stopping to notice that the word *thapto* cannot be the same with baptizo, they claim to both baptize and bury "in the name of the Father, and of the Son, and of the Holy Ghost" but take them out of the water in no name, and if not "by the word" it is only the change of position: therefore, their baptism knows no resurrection with Christ.

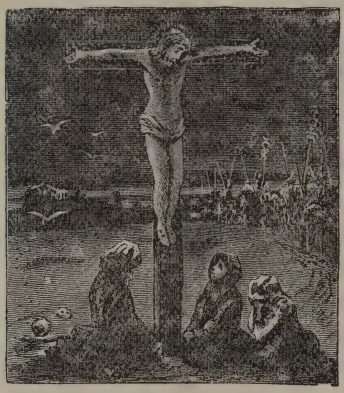
He who said "follow me," "Do as I have done," was buried in no name. Therefore, Christ commanded a burial in no name: but the Baptists claim to bury in three. Indeed, the Dunkards claim to bury three times, once for each name. Therefore, neither the Baptist nor the Dunkard form of baptism know any resurrection with Christ, though the apostles thought that the whole gospel plan of salvation turned upon the resurrection of Christ. I say, their form of baptism knows no resurrection, for, if they take them out of the water in no name, it is not "by the word," and if not "by the word" it is only a change of position. Therefore, the baptism "into the Lord's . . resurrection" as taught by the first Christians is unknown to them.

Though the great Arian war that destroyed the apostolic mode of baptism commenced as early as the year 313, Cyril of Jerusalem, as late as the year 374, speaks of "being in the water buried as Christ was in the rock." Which is in substance to say, that down to A. D. 374, in the third immersion, they yet continued to lay the candidate backward in the water.

And this is worthy of notice, for, when baptism was converted into implements of war, "that the mystery of the Trinity may appear to be but one," they commenced baptizing by only dipping the head "three times," but no notice of this being found before the year 374, we have the authority of Cyril for believing that down to that date they all continued in the third immersion to bury as "Christ was in the rock." Paul twice speaks of being buried with Christ, and if He is not now buried, the one only way that I can be "buried with him," is to be buried like He was buried.

Indeed, to be buried in the water like "Christ was buried in the rock" is the only way that we can have the water birth, for it was in the grave that Christ being "quickened by the Spirit" came out "the first born among many brethren;" and a figure must be in keeping with that of which it is the figure. Therefore, Paul called the baptism in the name of the Holy Ghost, the baptism "for the dead," or, according to Macknite's translation "baptized for the resurrection of the dead." And so Chrysostom understood it, for, said he: "With a view to this art thou baptized." This was the idea in Tertullian's day, for, said he: "We following the example of our Lord and Saviour Jesus Christ are born in the water."

BAPTIZED UNDER THE NAME JESUS.



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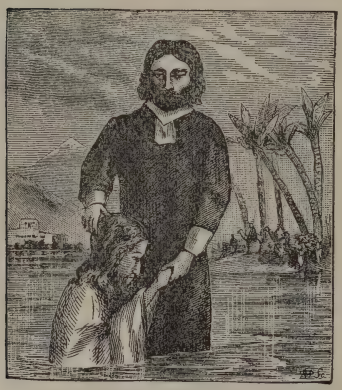

BAPTIZED WITH THE HOLY GHOST.

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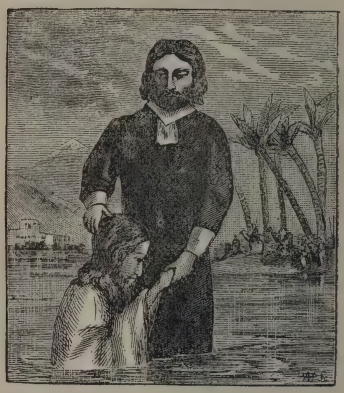
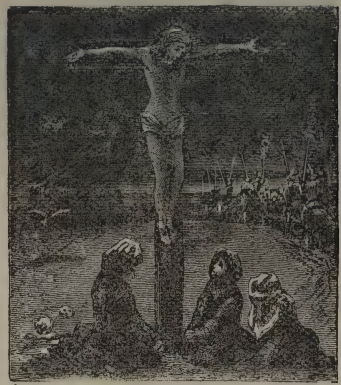


The baptism that saved Peter, was "the like figure" of the way that Christ was "put to death in the flesh" and "quickened by the Spirit." But all can see that the two last cuts, the form of the Dunkard baptism, is not in keeping with the two above, the way that Christ was "put to death in the flesh" and "quickened by the Spirit," or "raised up from the dead." Therefore, their baptism cannot be the same with that which saved Peter and Paul.

CHRIST'S FORM.

CHRIST'S FORM.



CHRIST'S FORM.

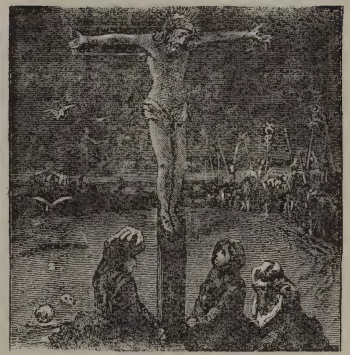
THE BAPTIST FORM.

This is to show that the Baptist form, is not in keeping with the three steps that Jesus took.

But saith the Lord, "My sheep hear my voice . . and they follow me."

CHRIST'S FORM.

CHRIST'S FORM.



CHRIST'S FORM.

MODERN IMPROVEMENT.

I suppose this needs neither note nor comment, but if it can pass as a substitute for obedience to Christ I may ask of what worth is the Bible now.

That infant baptism was unknown during the ministry of Christ is clear, for at its close when on His way to Jerusalem for the last time, His disciples "rebuked those that brought *them*." It was unknown during the ministry of the apostles, for near its close John delivered a boy to the charge of a bishop to be cared for, but not to be baptized until grown and educated. To suppose that in all the church of Rome there was a single infant is to charge Paul with an untruth, for to that people he said: "ye have obeyed from the heart that form of doctrine which was delivered you," which is impossible to be "delivered" to an infant, neither can they obey "from the heart." We may sprinkle, or immerse an infant, in honor to the heathen with whom it received its origin, but with the baptism that Peter preached no infant can be baptized, for that is "the answer of a good conscience toward God," which no infant can have.

As early as the year A. D. 140, the old heathen custom of infant baptism had not yet been introduced into the church of God: for Justin, in writing at that date, informs us that baptism was yet limited to those "who are persuaded, and believe, that these things which are taught and affirmed by us are true." Indeed, he declares, that "the apostles have also taught us for what reason this is, since at our first birth we were born without our knowledge or consent . . in order that we may no longer remain the children of necessity or of ignorance, but may become the children of choice and judgment." From this it is clear, that no infant could have been baptized before the falling away from what the apostles taught: for infant baptism reverses the idea of "the children of choice."

As early as A. D. 204, infant baptism was not yet introduced in the church, for the caution that Tertullian gave those who were beginning to baptize children too young, is a clear proof that he knew nothing of infant baptism. Those of whom he spoke as too young for baptism, were old enough to ask for it, but he thought that they should wait until "they have become able to know Christ." He spoke like a man of reason, when he asked: "Why does the innocent period of life hasten to the remission of sins. More caution would be exhibited in worldly matters: so that one who is not trusted with earthly substance is trusted with divine."

What an insult to the church this would have been if they had been at that time observing infant baptism. But so sacred was the established order of the church to Tertullian that if infant baptism had been observed, so far, from raising his pen against it, he would have defended it, whether the apostles taught it or not. This is proved by his own words, for, said he: "If no passage of scripture has prescribed it . . you can vindicate the keeping of even unwritten tradition when it has been established by custom . . even in civil matters custom is received instead of law." Now I ask men of reason, could a man who regarded the established custom of his church as sacred as the law of God, have raised his pen against it? But, Tertullian's own words, saying: "Let them know how to ask" is a clear proof that infant baptism being unknown in his day, the only trouble was that they had commenced baptizing some that were not old enough to understand well the solemn step they were about to take.

Infant baptism began to be introduced as early as the year 250, but was not made valid by the council of the church until A. D. 253. One council was enough to bring in the new doctrine Paul preached: but if infant baptism is not only of heathen origin, but as a sword drawn against Christ even dares to close the door of faith, and obedience: no marvel if three times as many councils were not enough to establish the new doctrine of infant baptism. I said not enough, for it was not until 117 years later, that is in the year 370, we have the first mention of a child really being baptized, and even then the two first bishops to whom it was brought, did positively refuse to baptize it. For infant baptism condemns Christ, charging Him with having been unfaithful to His mission, for, though in the very beginning He commenced baptizing His disciples, at its close it is discovered that He had not even informed His apostles, that they may conform to the old heathen custom as much as to baptize infants.

But if Christ did not himself know that the positive commandment of His Father, saying: "Learn not the way of the heathen," may be disregarded as much as to conform to the old heathen custom of infant baptism, He is clear of the unjust charge: and the proof that He did not know it, is that He told the apostles plainly, saying: "All things that I have

heard of my Father, I have made known unto you," which is a clear proof that Jesus had not yet heard His Father say, that infants may be baptized, therefore, He could not baptize them, for "the Son can do nothing of himself." If, therefore, the Father has given no new revelation that He kept secret from the Son, those that baptize infants assume more authority than Jesus ever did.

When "they brought young children" to Christ, the example given by Him, whose law is, "do as I have done," was not to baptize them. Therefore, those that do it, are not only wise above what is written, but are in open rebellion to Him, who said: "I have given you an example that ye should do as I have done."

Our Lord told no man to bring infants unto Him, for that all the powers of the world cannot do. But He did say: "Suffer little children to come unto me, and forbid them not." But those who prefer the old heathen idea of infant baptism, rising in opposition to Christ, positively forbid even parents to let their "children . . come unto" Christ, saying: "no, it is wicked to do so, for they have been baptized in infancy," and for this reason they are now forever forbid obedience to the faith, or the liberty to put on Christ by baptism, the only way that they can come to Jesus.

To make it clear, that Christ had no reference to the blind unbelief of infants, but meant what He said; that is, "Suffer little children to come," we have only to notice that He has declared that "Whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein." Therefore, if impossible for a man to receive the kingdom with the blind unbelief of a little infant that knows nothing, this is a clear proof that Christ had reference, not to infants, but to those who were capable of coming with the faith and understanding necessary to put on Christ by baptism. The same Greek word rendered "little children" in Matt. 19:14, is used in 1 John 2:13,18.

Baptism is for the remission of sins, but infants know no sin. Christ came not to call the righteous, but sinners to repentence. But infants cannot repent, therefore, cannot be baptized. Indeed, Christ could not baptize infants, for He was "not sent but unto the lost sheep of the house of Israel." But,

so far, from children being lost, He speaks of them as already now in the fold, to which He came to call those that are lost: for, said He: "Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven."

The old covenant could embrace children, for "the law is not of faith." But the new is "not according to the" old, for it is of faith, therefore, cannot reach infants. Indeed to suppose that a single infant can pass through the door of baptism into the new covenant is to charge the Lord with an untruth, for He has declared and will not repent, saying: "All shall know me from the least to the greatest."

The circumcision of the law was made with hands, and that as "the sign" of the faith, not of the person that received it: but "the sign of . . the faith which" Abraham had before he was circumcised: therefore, infants could receive it just as well as grown persons. But "the circumcision of Christ" is "made without hands, in putting off the body of the sins of the flesh," therefore, easier to move the world than for an infant to be "circumcised with the circumcision . . of Christ," or receive the true Christian baptism. Indeed, "without faith it is impossible to please" God, therefore, impossible that infant baptism can be of God.

STRONG DELUSION.

As a voice of warning against the spirit of "strong delusion" we may call to mind the church in Canada which received its origin in the great excitement of a sister's anxiety to have children baptized: for here we have a clear exhibition of the fatal delusion of those who regard what they call "the teaching of the Spirit" as of higher authority than the word of the Lord. For the wild fire of their strong delusion, as heedless to the voice of the God of Israel whose positive commandment is to "Learn not the way of the heathen;" they, as a sword drawn against Christ, have introduced that old heathen idea of infant baptism, which closes the door of faith that Christ opened for the salvation of the world.

Infant baptism was observed by the Persians, Hindoos, and other nations more than a thousand years B. C. Therefore, if we should give honor to whom honor is due, it can be observed only in honor to the heathen whose invention it is, but for Christians to prefer it to obedience to the gospel is

dishonoring to Christ and His apostles, in that they observed it not.

The form of baptism which this people prefer, is that noticed on p. 140, as invented "by the Hindoos in honor to their three headed god," which in the day of my blindness I borrowed from the Dunkard church and taught it to them. This laid me under obligation when I saw the truth, to discover to them how we had been deceived, but could not get a hearing, for the leader of the band claimed to prove it to be of God, by the good spirit that he received by obedience, that is, to this heathen form of baptism.

This is worthy of notice that all may see the great danger of preferring what is called "the leading of the Spirit" to the word of the Lord, for if the wild fire of the Spirit of "strong delusion" can lead a man to prefer the way of the heathen to the sacred institution of Christ, should we not fear to leave the word to follow the way of our own feeling?

But to make it clear that the form of baptism which they prefer is of heathen origin, we have only to ask the honest lover of truth to give us the chapter and verse in which the least appearance of the Dunkard form of baptism is found in our Bible. "For the remission of sins" the Hindoos dipped three times in the water as the Dunkards do to the present day. But Christ, unlike the heathen, said of the cup that He gave: "This is . . for the remission of sins," and, so far, from giving us water; water baptism "for the remission of sins" is like a sword drawn against Christ, for, until His people leave this old heathen custom for His word, it is impossible for Christ to fulfill either the law or the prophets, though He has positively promised to fulfill both. But if impossible to have anything more unlike Christ's form of baptism, what a spirit of wild fire, and "strong delusion" a man must have to lead him to prefer the old heathen baptism to that given by the Son of God.

THE TWO WAYS.

Christ speaks of two ways, the broad, and the narrow way. Of the "narrow . . way, which leads unto life," He declared that "few there be that find it," which creates the earnest anxiety to "seek as for hid treasures. But, saith the Lord: "I am the way," therefore, the way he went is the narrow

way: and all outside of this is the broad way. But He went the way of the cross, saying: "follow thou me," and to limit us to the same narrow way all that He left "for the remission of sins" is the figure of His blood: but who believes this now? Then is it not literally true, "few there be that find it?"

But in the broad way, I mean water baptism "for the remission of sins," though of heathen origin, thousands walk together there, and the proof that this is in the broad way, is that Jesus taught it not. Indeed, so far, from Christ teaching water baptism "for the remission of sins," He, in reference to baptism used the word water but once, and that only as the figure of His resurrection, or spiritual birth in the grave. And even here, the only answer to the question, "How can these things be" was that "the Son of man be lifted up," which is in substance to say that the only way to reach the water here referred to, is to go with Him "through the blood of the cross." But even if Christ had taught water baptism "for the remission of sins," this, like that of infant baptism, being an old heathen custom, in use more than a thousand years B. C. can be in no honor to Him: for in spite of our anxiety to limit the honor to Jesus, the law of Justice in giving honor to whom honor is due, passing Him, it would ascend to its proper heathen origin.

In all the Bible there are but two texts that even those who prefer the way of the heathen can claim as having the least appearance of the old heathen idea of water baptism "for the remission of sins." The first is Ep. 5:26. But when we notice the connection, it is discovered that the cleansing referred to cannot be limited to "the washing of water," for Paul tells us plainly that it is "by the word," which word or figure of the true form of baptism is not an immersion in the water to cleanse, nor to sprinkle with water. But with blood "he shall sprinkle upon him that is to be cleansed . . and shall pronounce him clean," and after that, but not before, he shall "wash himself in water;" which is the very idea that Paul conveyed, for if "the word" of the law called for the sprinkling of blood, before the washing of water, "Christ . . gave himself," to supply "the blood for sprinkling" which Paul in Heb. 10:19,22, puts before the washing with water which is in keeping with the word of the law.

It is worthy of notice that Paul calls it "pure water" as if the water had been purified by the blood of Christ. The same idea is conveyed by Ignatius as noticed on p. 76. He mentions that Christ was baptized, that is with the blood of the cross, "that through his passion, he might purify water, to the washing away of sin." But if only "through his passion" Christ has purified water, then it is only by going with Him "through his passion," that we can come to the purified water. This same idea is conveyed by Paul, for it was "through the blood of his cross" that Paul came "to the blood for sprinkling" after which he was "washed with pure water."

Indeed, if "it is easier for heaven and earth to pass, than one tittle of the law to fail," so far, from Ignatius, Peter, or Paul, to the exclusion of the "sprinkling of the blood of Jesus Christ" teaching an immersion in water "for the remission of sins," even Christ the Son of God himself could not do this, for it is impossible that "the figures of the true," saying: "sprinkle upon him that is to be cleansed" can admit of an immersion in water. This settles the question, for Christ declared positively that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore, "for the remission of sins," Christ commanded no immersion in water, but left with the church "the blood for sprinkling," saying: "This is for the remission of sins," and so Paul understood it, for he came "to the blood for sprinkling."

The other text referred to is Titus, 3:5. But the literal reading here is, that "He saved us through the bath of a new birth." Then the idea here is not the baptism for the remission of sins, but that of "being born out of water" by faith in "the resurrection of Jesus Christ." In order to which we first go with Christ through the death of the cross: for, in explaining this to Nicodemus, Christ said that "the Son of man" must "be lifted up:" and so Paul understood it, for he was first "crucified with Christ" and "baptized into his death," before he was "buried with him" to "be born out of water," "through the bath of a new birth," which is a clear proof that Paul did not leave the narrow way that Jesus went, for the broad way of the heathen. Neither can this charge be brought against Paul again, for there is no other text in which he has mentioned water, in reference to baptism.

Peter, in reference to baptism used the word, water, but once, and that only to ask, "can any man forbid water that these should not be baptized which received the Holy Ghost," which no one in this connection, claims to be for the remissions of sins. Indeed, the only form of baptism that Peter has mentioned is the "sprinkling of the blood of Jesus Christ." Therefore, no man can charge him with preferring the use of water, to that of which Jesus said: "This is . . for the remission of sins."

Luke, informs us that the eunuch was baptized in water, but is silent as to the remission of sins, and, excepting John's "baptism for repentence," this is the only mention of water baptism in the New Testament. Therefore, no man can honestly charge the apostles, with preferring the pagan water baptism, to that which Jesus gave them, saying: "This is my blood of the new covenant."

Isaiah invites us to the "water" but only to "buy wine and milk," for it is by obedience to John's "baptism of repentence" that we buy that wine, of which Jesus said: "This is . . for the remission of sins" or that which Peter called "the milk of the word."

The law, "the figures of the true" way to be cleansed from sin, also speak of washing with water: but not until after sprinkling "upon him that is to be cleansed." Therefore, it is now clear that the old pagan idea of water baptism "for the remission of sins" was taught neither by Christ, nor His apostles, the law, nor the prophets.

It being clear, that water baptism for the remission of sins is not found in our Bible, it is now left to each one to say what God he will worship. To prefer water for the remission of sins, is to go with the heathen in the broad way. But to prefer that of which Jesus said: "This is . . for the remission of sins" is to go with Christ in the narrow way: though "few there be that find it."

Water baptism "for the remission of sins" was observed "by the Romans, the Egyptians . . Mexicans, Persians" "the Hindoos" and "the followers of Zoraster." And, if world wide is it not the broad way? But if it deluged the world, how could Christ with the use of water open a way narrow enough to bring His people through unpolluted by the heath-

en custom? This we will now notice. Their "baptism into the first member of the Trinity (the Father) was with fire." But the door John opened for Christ was water, and Jesus said: "follow me,"therefore, in the baptism into the name of the Father we do not go in the way of the heathen.

The pagan "baptism into the second member of the Trinity (the word) was with water." Then how shall we avoid the way of the heathen now, for their water baptism was "for the remission of sins." And so is our baptism into Christ "for the remission of sins," which makes it impossible to pass this point through water baptism without being polluted with the way of the heathen, and yet the positive commandment is: "Learn not the way of the heathen," which, in spite of the way of our choice, drives us to the necessity of going with Christ in the way of the cross. Here we pass undefiled with the way of the heathen, for, instead of water, He gave us the figure of His blood, saying: "This is . . for the remission of sins." And now I see the wisdom of Him that led the way, for I knew not how to pass this narrow point unpolluted with the way of the heathen: for it is clear that Peter did baptize into "Jesus Christ for the remission of sins." Therefore, if with water, whether by sprinkling or immersion, it was of heathen origin, for they used both. But the proof that Peter did not use water is the commandment, "Learn not the way of the heathen:" which limited him to the "sprinkling of the blood of Jesus Christ," for this figure is all that Jesus gave him "for the remission of sins."

The pagan "baptism into the third member of the Trinity (the Holy Spirit) consisted of . . wind." But we, in the name of the Holy Ghost baptize into "the resurrection of Jesus Christ," which the heathen never thought of. And so with our baptism into the death of Christ, being in the form of the cross, it is unknown to the heathen. Neither do we find among them anything like our burial with Christ. Therefore, by going with Christ in the narrow way, we run clear of the way of the heathen every time.

Christ gave Peter the figure of His blood, saying: "This is . . for the remission of sins" and promised him, saying: "Whosesoever sins ye remit they are remitted unto them." But long before that the nations were using water "for the remis-

sion of sins," and in one day Peter baptized three thousand "for the remission of sins." But now the question; were their sins remitted by Peter dishonoring Christ, in conforming to the custom of the heathen, as much as to use their water baptism; or did he honor his Lord, in remembering that which he in opposition to the custom of the heathen had given "for the remission of sins?" To settle this question we may give

SEVEN REASONS

each of which make it impossible, for either Peter, or any one else in honor to Christ to immerse in water "in the name of Jesus Christ, for the remission of sins." The

1*st* is that Christ did not teach it, therefore to prefer it, is not only to be wise above what is written, but is to assume more authority than Christ ever did, for "the Son can do nothing of himself," but an immersion in water is not only without the authority of Christ, but is in opposition to His express word, in reference to that which he gave, saying: "This is . . for the remission of sins." The

2*nd* is that Christ's baptism is not that of water, but blood: for He came "not by water only, but by water and blood," and declared positively, saying: "With the baptism that I am baptized withal shall ye be baptized." Therefore, nothing but that of which Jesus said: "This is my blood" can be the proper figure. The

3*d* is that Jesus went the way of the cross, saying: "Follow thou me" for my "sheep hear my voice and they follow me," but it is impossible that an immersion in water can be the figure of the way that Jesus was nailed to the cross. The

4*th* is that "the figures of the true" being fixed in the unalterable council of God, I mean the way that Moses sprinkled the door post, cannot admit of an immersion in water. Therefore, if "one tittle of the law" cannot fail, "it is easier for heaven and earth to pass" than to convert the form of baptism through which we put on Christ into an immersion in water. The

5*th* is that the baptism into Jesus Christ is "for the remission of sins" and it is not water but "the blood of Jesus Christ" that "cleanseth us from all sin," which limits us to the one only figure that Jesus gave, for this is all the light given us as to the figure, and we are cleansed "from all sin" only on the condition that "we walk in the light." The

6th is that Christ "made peace through the blood of his cross" and not by an immersion in water. Indeed it is impossible that the figure of the true baptism "for the remission of sins," saying: "sprinkle upon him that is to be cleansed," can admit of an immersion in water, which proves Paul correct in coming "to the blood for sprinkling." The

7th is that the "baptism . . with water . . into the second" person of the Trinity is an old heathen custom, which we are forbid to use: for the positive commandment is "Learn not the way of the heathen." Neither shall ye walk in their ordinances" saith the Lord. But before Christ, no man used wine neither for baptism, nor "for the remission of sins." Therefore, this crowns the Son of God with honor: for it is not polluted by heathen custom.

But to notice both sides we may now inquire as to the authority for the use of water as the baptism "for the remission of sins." The

1st and indeed almost only reason, is the controlling power of the god of custom, which is idolatry: for, if with our eyes closed we float on with the current of popular opinion, what better are we than the heathen that do the same? For, being drove out of the Bible it is now clear that we can claim no authority there: which, for the

2nd reason limits us alone to history. But as noticed at the year 492, the idea of substituting water for the figure of our redemption by the blood of Christ received its origin with the Armenians, as late as the fifth century, therefore, we cannot get nearer than about four hundred years of Christ, with this new idea of substituting water for that of which Jesus said: "This is . . for the remission of sins." Now this is worthy of a serious thought, for, if it is the blood of Christ that "cleanseth us from all sin" that in which the proper figure is not used, cannot be the baptism "for the remission of sins." But Cyprian being about two hundred years nearer Christ, declared that "water by itself cannot represent the blood of Christ."

When we call to mind that the idea of the first Christians was that the water in which we are baptized is the figure of the water that flowed from Christ's side, we see why they speak of the virtue in the water. But this excludes the idea

of "the washing away of sins" in water, without first going with Christ "through the blood of his cross;" which is the idea conveyed by Ignatius and that this was the universal idea of the whole church down to the year 398, would appear from Augustine who informs us that all true Christian people went with Christ in the way of the cross. Therefore, we may safely say that down to that date, no true Christian ever claimed the remisssion of sins by obedience to the heathen idea of water baptism, without "the sign of the cross."

But the clear proof that Ignatius did not teach the pagan idea of an immersion in water "for the remission of sins," without the necessity of going with Christ "through the blood of his cross" is, that he tells us plainly, that he had "peace through the . . blood, and passion of Jesus Christ." Therefore, Ignatius is in keeping with "the figure of the true" which is first to "sprinkle upon him that is to be cleansed," and after that "wash himself." Therefore, I think that we may safely say that no Christian writer before the day of Cyprian claimed the remission of sins without the proper figure of the blood of Christ, and even he taught the proper form of the cross, hence, the necessity of sprinkling and not an immersion "for the remission of sins," therefore, no immersion in water for the remission of sins before the fifth century.

But if we claim to be Protestants, why should we stop to inquire as to what historians say? When the priest of Rome asked to know where the protestant doctrine was before the reformation, the answer was in the Bible. And is not this what we claim? Then let us now only consent to be true and loyal to this, our claim, and then

THE WAR IS OVER;

in proof of which, show me where either Christ or His apostles, ever taught water baptism for the remission of sins, and I am with you there. But if this you cannot do, so far from inviting me there you cannot as a true protestant stand there yourself. But now, to try your loyalty, to see whether you are indeed what you profess to be, I will give you the chapter and verse, Matt. 26:28, and let you read it there for yourself, that you may see and know that of the "blood of the new testament," or covenant, Jesus did say, and that as plain as words can tell: "This is . . for the remission of sins." And,

tell me now, can you meet me there? But why not? Did you not claim to be true to the Protestant platform: and does that claim to stop to enquire as to whether any of "the rulers" have "believed on him?" Do you not admit that Peter baptized "for the remission of sins?" Did he do it by "the authority of Christ? Yes. Did Christ tell him to use water? No. Then how did Peter know what to use? Jesus gave him "the fruit of the vine," and said: "This is . . for the remission of sins." Did Christ give Peter anything else? No. Then, if Peter had used water, could he have done it by the authority of Christ? No.

But, if Peter baptized three thousand "for the remission of sins," can I be a true protestant with the omission of this? No. If I use water, what is my authority? Custom. But is that the protestant platform? No. What is then, their authority? Bible. And what is given there? The figure of the blood of the cross: for Christ has given us nothing else. Did Peter so understand it? Yes; for he tells us plainly that the "figure . . *even* baptism doth . . now save us;" that is, the "sprinkling of the blood of Jesus Christ." And was this the way that the three thousand were baptized? Yes; for "the general assembly and the church of the first born" all came "to the blood for sprinkling." But why is it that we do not have it so now? Because we have fallen from the true Protestant platform, of making the Bible, and that only, our rule of faith. Therefore, the only point of controversy now is, as to which shall be our rule of faith, the Bible or the way of our choice: which closes the war with all true protestants.

But when the question was as to mode, there was room for two opinions, therefore, even true protestants could against each other be at war. For those that contended for immersion, could give the word, saying: "they went down both into the water" and Paul's burial with Christ cannot be sprinkling, neither can that of having our "bodies washed with" or bathed in "pure water," admit of the idea of sprinkling. But on the other side those that preferred sprinkling, had the express word of Isaiah, Ezekiel, Peter, and Paul: and indeed the first Christians, used the word baptizo, more in reference to sprinkling than that of immersion, for they, like Peter, and Paul spoke of sprinkling as the most essential, or all important

part of baptism. Then, was there not a reason for war? But since the truth is unveiled, the Bible view presents but one side now. Therefore, with all true Protestants the war is over; for the only question now in dispute is, whom shall we honor, the God of the Bible, or the god of custom? To make this as clear as the sun in its noontide glory, we will now, and that

SEVEN TIMES

prove that if Christ "came not to destroy the law or the prophets . . but to fulfill" even the Son of God himself could not have given the apostles the liberty of an immersion in water for that form of baptism through which "we put on Christ." The

1*st* proof is the prophecy of Jacob, saying: "he washed his garments in wine, and his clothes in the blood of grapes." This prophecy made it necessary for Christ to make "the blood of grapes," His "blood of the new covenant." And since He tells us plainly: "This is . . for the remission of sins," and gave nothing else, we have this clear proof that the three thousand were baptized with wine: for they were baptized "for the remission of sins." The

2*nd* proof is that the way that Moses sprinkled the door post, the figure of the way that we put on "Christ, our passover" cannot admit of an immersion in water. But see this noticed on pages 42 and 91. The

3*d* proof is that unfulfilled law which Christ promised to fulfill, as noticed on pages 93 and 94. The

4*th* is that the form of baptism through which we put on Christ, is neither the burial "with him" nor the "washing of regeneration," but is the baptism into "Jesus Christ for the remission of sins." Therefore it is impossible for "the figures of the true," saying: "Sprinkle upon him that is to be cleansed" to admit of an immersion in water. The

5*th* is the prophecy of Isaiah declaring that Christ shall "sprinkle many nations," which is not an immersion. See p. 44. The

6*th* is the word of the Lord, saying: "their blood shall be sprinkled upon my garments," which, as noticed on page 152 is a clear proof that some of the first Christians were baptized with the wine, from the vineyard of the men that fell at Jerusalem. The

7th proof is the word of the Lord, saying: with the juice of grapes "I will stain all my raiment," p. 152.

Thus it is now clear as to why Christ limited the "blood of the new covenant" to the "blood of grapes," for in no other way could He have fulfilled either the law or the prophets. And we will now in

SEVEN WAYS

prove that for the form of baptism through which we put on Christ, the apostles did use wine. The

1st is that the baptism through which the three thousand put on Christ was "for the remission of sins," and Paul informs us that in keeping with "the figures of the true" the "blood . . for sin" was "brought into the sanctuary" before "Jesus . . suffered without the gate," which, to the exclusion not only of water, but even of tne literal blood of the cross, limits us to that which Jesus brought in, saying: "This is . . for the remission of sins." The

2nd is that Christ gave the apostles nothing else, therefore, those that prefer water, or even the literal blood of the cross, are not only wise above what is written but they are not true to the protestant platform of preferring, a thus saith the Lord, for every step we take. The

3d is that Christ's baptism was not of water but blood, and He said: "With the baptism that I am baptized withal shall ye be baptized," which, to the exclusion not only of water, but even to that of our own blood, calls for a baptism with the blood of Christ. Not His literal blood, for our baptism is only the figure of the way that He was "crucified." This limits us to that of which He said: "This is my blood of the new covenant." The

4th is that Peter does clearly speak of the "sprinkling of the blood of Jesus Christ" as the work of the "elect . . of God:" but the only blood of Christ that they ever sprinkled, was that of which Jesus said: "This is my blood . . for the remission of sins." The

5th is that if Paul told the truth, and no lie, he did come "to the blood for sprinkling." But the only blood for sprinkling that he ever came to, was that of which Jesus said: "This is my blood." The

6th is that "the blood of Jesus Christ . . cleanseth us from

all sin," but "if faith without works is dead" it cleansed Paul from no sin, until he came "to the blood for sprinkling;" that is, until he "arose and was baptized," for not until then did the blood of Christ wash away his sins. The

7th is that the three thousand were baptized "for the remission of sins." But "for the remission of sins" Christ gave not water, but the figure of His blood. Therefore, to prefer water is to prefer the custom of the heathen, to that which Jesus gave, which the apostles could not do.

This makes it clear that those who prefer water for the baptism through which we put on Christ, cannot honestly claim the Bible for their rule of faith. Then did we not truly say, that with all true protestants the war is now over. For if all of God's sacred authors, as with the voice of one man, speak the same thing, the one only question now is as to which shall be our rule of faith, the Bible or the way of our own choice.

If, to leave the Bible, and go to history to learn what Jesus said, and the apostles taught, is like leaving the spring and going to the river to see what kind of water flowed from the fountain head of the stream, how can you by the established custom of the age in which we live, either prove that Jesus did not realy mean what He said, or that Peter, having fallen into another "trance" was only dreaming, when he spoke of the "sprinkling of the blood of Jesus Christ," or that Paul told an untruth in declaring that he had come "to the blood for sprinkling?"

This,bringing us to the touchstone of sincerity, tries mens' souls, for if honest we are now reduced to the necessity, either of coming with Paul "to the blood for sprinkling," or honestly confessing that we have been mistaken in supposing the Bible a sufficient rule of faith.

THE TRUE LIGHT.

If Christ be "the true Light, which lighteth every man that cometh into the world," that light is clear enough to be seen. Paul informs us that whatsoever maketh "manifest is light." Therefore, all we see with Christ is the true light, and all outside of what we see with Him is darkness. But water baptism "for the remission of sins" we have not seen with Christ. for we borrowed it from the benighted land of the heathen, Therefore, to prefer water baptism "for the remission of sins"

to that which we see with Christ, and which He gave us saying: "This is . . for the remission of sins" is to love "dark-darkness rather than light." But Paul preferred the light, for he came "to the blood for sprinkling."

If, like Paul, we are willing to "follow the Lamb whithersoever he goeth" we, too, can have the light, for Christ has told us plainly, saying: "he that followeth me shall not walk in darkness, but shall have the light of life." We may follow Him through John's baptism, for though of water, it was not "for the remission of sins" hence not of heathen origin, but the baptism of repentence, of which the heathen knew nothing.

But after this, saith the Lord: "I have a baptism," which, being the "fountain opened to the House of David . . for sin, cannot be the old heathen idea of an immersion in water: but is a baptism of blood, for "this is he that came . . not be water only, but by water and blood," for He went the way of the cross. Indeed for the first three hours, or before the beginning of the darkness it was nothing but blood. And not only was this a baptism of blood, but it was limited to His own blood. Which, to follow Christ here, limits me to the figure, for if I be nailed to the cross, I conld not in that be baptized with the blood of Christ, but only with my own blood: which will not do, for John never was baptized with his own blood, but Christ told him positively, saying: "With the baptism that I am baptized withal shall ye be baptized," which proves Peter correct in limiting the baptism that saves us to a "figure," that is, to the "sprinkling of the blood of Jesus Christ," for, if Christ was baptized with His own blood I can "follow the Lamb," here, only by being baptized with the blood of Christ.

But if "faith without works is dead," His literal blood can be of no worth to me without the work of obedience: and without something to obey, there can be no obedience. Hence the necessity of the ordinance of baptism, which baptism is limited to Christ's blood. And if He be "the true vine," His true blood is the "fruit of the vine." Indeed, of this He said, plainly: "This is my blood," and He has given us no other, for He has never even mentioned the literal blood of the cross. Which makes it clear, as to why Paul, to have his sins washed away had to come "to the blood for sprinkling."

But if Paul had been nailed to the cross, or baptized with his own blood, that could not have been the blood of Christ. Then tell me now, how is it possible that Paul could have followed Christ, or in a more literal way have been baptized with the blood of Christ: than with the use of that of which Jesus said: "This is my blood?"

John was never nailed to the cross, neither was he in any way ever baptized with his own blood. But if John's baptism was water and nothing but water, and Christ's baptism was blood, and nothing but blood, could John have had the baptism with which Jesus was baptized? Then are not the words "with the baptism that I am baptized withal shall ye be baptized," a clear proof that with the blood of Christ, John was baptized? Then why may not I, too, like John, Peter, and Paul follow Christ?

If one of His sheep, I cannot use water; for, said He: "my sheep hear my voice." But, in reference to the use of water, I have not heard His voice, for the voice in reference to this is that of strangers, way off in the benighted heathen land. But the voice of Christ is in reference to His blood, saying: "This is . . for the remission of sins" for His baptism was not of water but blood, and His sheep do not only hear His voice, but they follow Him.

If Christ's baptism was that of blood, and I use that of which He said: "This is . . my blood" and He has given me no other, how is it possible that I can follow Him in a more literal sense than to use the blood that He gave? And if it be impossible to follow Him in a more literal sense, may I not now claim His promise, saying: "He that followeth me shall not walk in darkness, but shall have the light of life?"

But, of this narrow way, saith the Lord, "few there be that find it," for who goes that way now? "If the light that is in thee be" the darkness of that water baptism borrowed from the pagan land of darkness, "how great is that darkness?" for it so obscures the light that you cannot see the narrow way that Jesus went. Well did Jesus say: "Except ye be converted, and become as a little child, ye shall not enter into the kingdom of heaven," for if we are too wise to learn or love "darkness rather than light" how can we learn of Christ?

If all the wisdom of the world know nothing as to the plan

of salvation, but that which we can read in the Bible for ourselves, why stop to inquire: "Have any of the rulers . . believed on him?" If Christ be "the true Light, which lighteth every man that cometh into the world;" that light is clear enough to be seen; and all, outside of what Jesus taught, is darkness. Water baptism for the remission of sins is "outside," for, so far, from being seen in "the true Light" we have noticed on p. 214 that Christ, having come to fulfill the law and the prophets, He could not have given the apostles the liberty of an immersion in water "for the remission of sins." wherefore, to prefer this to what Christ did give is to love "darkness rather than light."

THE EVERLASTING GOSPEL.

The time at which "the everlasting gospel" is preached, is after the "forty and two months" war of the leopard beast, therefore, not before 1780. But not as early as that date, for not until "the hour of his judgment is come," which, according to Daniel could not have been before 1875. Therefore, this is either a new gospel never preached before, or it proves that the true gospel of Christ having ceased to be preached, is in the last days to be restored and preached again.

But it cannot be a new gospel, for, said Paul: "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached . . let him be accursed." This proves that the everlasting gospel which is to be preached after 1875 is the same old gospel that Paul once preached. But the strange idea is that this proves that the true gospel of Christ, having ceased to be preached, was to be preached no more until after 1875, which is hard to believe. But if Paul tells us plainly that there shall "come a falling away," for "a short work will the Lord make upon the earth;" why may we not believe it? And now I see that Paul could not have been mistaken in this, for Daniel saw a "host . . given against thee daily . . and it cast down the truth to the ground." And if "the truth" of God be cast down, where is the true gospel of Christ now?

But did not Christ say "the gates of hell shall not prevail against" His church. True, but it is also true that Daniel said that "the same horn that made war with the saints . . prevailed against them." The proof that the gates of hell [*hades*] cannot

prevail against the church, is that "all that are in the graves shall . . come forth." And the proof that "the same horn" that "made war with the saints," did "prevail against them," is that from the beginning of the war in 540 to 1875, we can find no true church of God. Or, if during this interval you have found a people who did preach the pure, unsophisticated gospel of Christ, tell us who they were.

Not "the mother of harlots" for claiming the right "to change times and laws," she has long since forgotten the gospel of Christ: for he declared that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." But if as she claims every man has "everlasting life" and can "not perish," she can have no use for such a gospel as this: for, if being immortal she cannot die, her only desire is to escape the fire of a burning hell. And, though we are told to "Learn not the way of the heathen" she has exchanged that which Jesus gave "for the remission of sins" for the old heathen idea of water baptism: which as a sword drawn against Christ, makes t impossible for Him, within the pales of her church, to fulfill either the law or the prophets, though He has promised to fulfill both. Then did not Daniel truly say that they "cast down the truth to the ground?"

As to her daughters, they have all forgotten the "blood of the uew covenant," and the most of them have gone with the mother, not only in the old heathen idea of water baptism "for the remission of sins," but even in infant baptism which making faith void, tears up the very foundation of the gospel. The rest of the family, rejecting water baptism, claim for the remission of sins the baptism of the Spirit. But this is another heathen idea which they prefer to that which Jesus gave "for the remission of sins." And all can see and know that it is not the gospel that Peter preached, for he promised "the gift of the Holy Ghost" only on the condition that we be first baptized "for the remission of sins." But if out of the 665 daughters we cannot find one that has the truth of the gospel; if like the mother they all prefer the heathen custom, may we not now admit that Daniel truly said, that they "cast down the truth to the ground?"

When John saw this he wondered greatly, and so did I:

for now I see that I too, with all the rest had a form of baptism, which, not being found in our Bible, is proved to be of heathen origin. That which obscures the light, and kept us all in darkness, is the mark of the beast, "that no man might buy or sell, save" that of our creed. For though all do not claim to be as infallible as the mother, all know that ours is the only true church of God, and what they do not know is not worth knowing, therefore, no desire to learn. The mark used by the mother, and some of her daughters is made "in their forehead," in what they call baptism; the rest of the daughters "receive a mark in their right hand" given by the "right hand" of fellowship, and it is regarded as ten times worse than either theft, or murder, for one that has the mark, to either "buy or sell" anything but that of our creed. This I know by sad experience, for to dare to buy the truth cost me the loss of my friends. With the first head of the beast, before the image was made, the buying and selling was literal, for it was literally true that no man was allowed to either buy, sell, or own property that refused to be baptized into the Catholic faith.

But if all admit that the mother, and all of her daughters are harlots, it only remains to inquire as to whether there be any that were not of this family, that had the truth. But now I see that the leopard beast was not only "to make war with the saints" but "to overcome them." Not by death, for if "to die is gain," and "they loved not their lives unto death," in this they achieved the victory over the great red dragon, for "they overcome him," and not he them: for the more he put to death, the more the church prospered, until they did so completely overcome him as to ascend the throne of the Roman empire. But now we hear of "the blood of the Lamb no more, for in 540 began the war of the leopard beast, which "prevailed against" the "saints," and if instead of slaying them he shall "wear out the saints of the most High . . and they shall be given into his hand," who shall "change times and laws," how can we have the same old unchanged gospel now? Indeed, the call saying: "Come out of her my people," supposes the people of God now in Babylon, that is in the great confusion of an adulterated gospel: for the preaching of "the everlasting gospel", is the fall of Babylon.

The last we hear of those "who keep the commandments o. God, and have the testimony of Jesus Christ," was during the life time of the "great red dragon" who died in A. D. 540. After this, we find room no more in all the world, for the true and unadulterated saints of God, for here the leopard beast commenced his "war with the saints," and power was given him over all kindreds, and tongues, and nations" and the two horned beast "caused that as many as would not worship the image of the beast should be killed . . here is the patience of the saints." That is, to choose death rather than to worship the beast. Therefore, the "voice from heaven" was not to write, blessed are the living, but "write Blessed *are* the dead which die in the Lord from henceforth." But if all that "would not worship the image of the beast," are put to death, can there now be any among the living that do not "worship the image?" To know whether in this John told the truth, we may notice what the "worship of the image" is. The leopard beast was new Rome headed by Justinian. The two horned beast is the Catholic church including the 665 daughters. One of the horns is the "lamb-like" Pope of Rome, the other the Czar of Russia; for "he exerciseth all the power of the first beast" and that in "his presence" which no other ever has, or ever can, but literally true of the church of Rome; which is "the image of the beast," and all of one and the same family, for having "killed" all that "would not worship the image of the beast," all the world" now "worshipped the dragon" the old grandfather whose worship was Ashtaroth, and her son, called "the son of God" (Dan. 3:25) born on the 25th of December nineteen hundred years before Christ. In making "the image to the beast," her name was changed to "the Virgin Mary" but the day of his birth yet continues the same, not only with the mothers, but also with most all of her daughters. For the remission of sins pagan Rome used water baptism; immersion was preferred, but sprinkling if necessary. Some preferred what they called the baptism of the Spirit. In making the "image," I know of no change except in the form of words used. In what was called "Mass or the sacrifice of bread and wine," they claimed "to eat the flesh" and "drink the blood" of their gods. In the "image" the only change is to that of the Son of God. But without going farther into detail,

tell me now among all that claim to be Christians, where do you find the one who has not more or less worshipped "the image of the beast." Then, did not John tell the truth?

But let us now turn to the other side of the picture to see what the truth of the gospel is, that we may know whether Daniel be correct in claiming that they "cast down the truth to the ground." He, for the birth of Christ gives the 14th day of the first month, and in this he is proved to be correct, not only by Luke, but all of the first Christians; for during the first two hundred years, we hear of but one opinion as to this. Therefore, in this, we run clear of the image of the beast. Christ's baptism was not that of water for He went the way of the cross. Therefore, for the remission of sins, He gave neither water nor the baptism of the spirit, but His "blood of the new covenant" and that only: for His words, saying: "This is . . for the remission of sins" is in substance to say that nothing else is. Therefore, those who for the remission of sins, prefer the baptism, either of water or the spirit, to that which Jesus gave, do in this, prefer the "worship the image of the beast" to that of Christ. Then is it not literally true that they have "cast down the truth to the ground?" In another place we have noticed that so far from Christ having taught the old heathen idea of eating the flesh and drinking the blood of their gods, the law which He came to fulfill would not have suffered this, even if He had felt so disposed. Therefore, those who leave heathen customs to follow Jesus, can in nothing "worship the image of the beast."

But if "to the ground" the "host," that is both the mother and all of her daughters, have "cast down the truth," we cannot find it among them now. Therefore, in search of "the truth" we must look upon the grown. But they could not cast down that which they never had. In order. therefore, to know what that sacred truth is: it only remains to notice what it is that Christ gave the church which with one consent all have thus cast down. Not water baptism for the remission of sins, for this, Christ gave to no man, and though it is "the image of the beast" they have not yet cast it down. Neither can it be the spirit "for the remission of sins," for this Christ never promised, neither have they cast it down, for this they yet claim. But it is that real, vital part of the gospel, the loss

of which has left us all "desolate" for if "the truth," which "came by Jesus Christ" be "cast down," what have we left but "the abomination that maketh desolate." And what makes us desolate, if not those sins which sever us from God? But what "cleanseth us from all sin" if not "the blood of Jesus Christ?" And what did Christ ever give the church "for the remission of sins" but His "blood of the new covenant?" And of all that Christ ever did give the church, what, but His "blood of the new covenant" which He gave "for the remission of sins," have all with one consent "cast down . . to the ground" or ceased to use? And if of all that Christ gave there be nothing else that they have cast down, what else could Daniel have meant by saying they "cast down the truth to the ground."

To cast down all that Christ ever left with the church for the remission of sins, Daniel could well call "the transgression of desolation;" for this stripping us of all Bible authority for the remission of sins, leaves us to "the abomination," of "the image of the beast" or water baptism for the remission of sins, which is as a sword drawn against Christ, for He came to fulfill both the law and the prophets, but without His blood of the new covenant, which He gave "for the remission of sins," it is impossible that He can fulfill either. Therefore, even the truth of Christ's word is cast down, for though He has promised to fulfill both the law and the prophets, since the church has "cast down the truth" or ceased to use the blood of the new covenant, He has ceased to fulfill either. Therefore, both water baptism for the remission of sins, and that of the Spirit, which are used instead of the blood of the new covenant, are as swords drawn against Christ, which "cast down the truth" of His word. Therefore, Paul would pronounce a curse upon all that thus refuse to come with him "to the blood for sprinkling" in that they preached a gospel which he did not. For in direct opposition both to their water, and Spirit, he declared that "without shedding of blood is no remission," for Christ made peace neither through an immersion in water, nor the baptism of the Spirit, but "through the blood of his cross," and that not by substitution, but only on the condition of obedience to Him who said: "Follow thou me," which we can do only by going with Jesus "through the blood of his cross."

Having proved the falling away, it only remains to notice that "the everlasting gospel" is the glorious gospel of Christ, for that is the gospel that Paul once preached: which was and yet "is the power of God unto salvation to every one that believeth." For it was not of His literal blood, but of the figure that "Jesus said: "This is . . for the remission of sins." Therefore, in Paul's day, before the church ceased to use for baptism that which Jesus gave "for the remission of sins" men were "sanctified," not by water nor the literal blood of the cross, but by the figure which is the "blood of the new covenant" (Heb. 10:29). And no mistake as to this being the cup that Jesus gave, for on p. 159 we have proved that "the literal blood of Jesus was the blood of no covenant," which proves that in Paul's day, for the remission of sins they used not water, but wine; for God "hath given to us the ministry of reconciliation . . and hath committed unto us the word of reconciliation." But without the remission of sins there is no reconciliation and all that Jesus ever gave for the remission of sins is in Matt. 26:28 which Paul called "the word of reconciliation."

But if, in the unaltered council of His wisdom, God "hath given to us the ministry of reconciliation" neither faith, prayer, nor the Spirit, without the necessity of going to those who have "the word of reconciliation" can remit sins now. The clear proof of this is that though Paul did not only believe with all his heart, but even save Christ who once could speak sins forgiven, all that ever the Son of God could do for poor trembling Paul was to tell him where to go to find one who had "the word of reconciliation," saying: "Go into the city and it shall be told thee what thou must do." For if the cup that Jesus gave be "for the remission of sins," the gospel "is the power of God unto salvation" now. Therefore, without obedience "there is no remission." And the clear proof is that this is the first time that we ever knew Christ to turn away a poor, trembling sinner, or to send one to his disciples to "wash away" those sins which he himself could not. But what does this mean? If Christ could once forgive sins without the necessity of sending them to His disciples, why not now? The answer is that Jesus has now given to the church that which is "for the remission of sins" for God

"has given to us the ministry of reconciliation," which makes obedience to the gospel "the power of God unto salvation" now. Therefore, when Paul found one who had "the word of reconciliation," even that which Jesus gave "for the remission of sins," he had to tary no longer but "Arise, and be baptized and wash away thy sins."

If this is what Paul called "Christ's gospel," who preaches it now? Not those who call mourners up to anxious seats, nor those who prefer secret prayer: for they are trying to go to Him who turned Paul away. Can He do more for you who see Him not, than He could for Paul who saw the Lord? Has He not promised to fulfill both the law and the prophets? But if Jesus had only spoke Paul's sins forgiven, and sent him not to be baptized with the blood of grapes, or Paul had refused to come "to the blood for sprinkling," is it possible that Christ could have fulfilled either the law or the prophets? And would you, to climb "up some other way," have Christ tell an untruth rather than go with Him in the way of the cross, or to come with Paul "to the blood for sprinkling?"

Stop and think again. Did not Christ the great ambassador from heaven, understand His own gospel plan of salvation as well as all of your learned divines of our day? And did He not, refusing to violate the order fixed in the council of God, as much as to forgive sins in any other way, send Paul to one who had "the word of reconciliation." If this is what he learned of Christ, is not this the gospel that Paul preached. And did he not say, "though we or an angel from heaven preach any other gospel unto you than that which we have preached . . let him be accursed?" Then is not this "the everlasting gospel" which the faithful are "to preach unto them that dwell on the earth . . saying with a loud voice" cease from your heathen custom, and "worship the image of the beast" no more? "Fear God, and give glory to him: for the hour of his judgement is come" in which the banner of the gospel, no longer trailing in the dust, is once more unfurled to the light of truth. Therefore, "If any man" after this, in all the blazing gospel light that now shines, shall again "worship the beast and his image . . the same shall drink of the wine of the wrath of God." Which proves that "the everlasting gospel" brings to light what the worship of the image is, for, be-

fore this there was no "wrath" against those that worship the image of the beast.

The literal reading of Dan. 8:14 is, "Then shall the Holy be justified." That the m eaning of the word *koh-desh* is, holy, all admit; but our translators supposing that the reference was to the holy place at Jerusalem rendered it "sanctuary." But they forgot to notice that the word *tzah-dak*, which they render "cleansed," cannot admit of that, for the meaning of the word is "justified." which is never used in reference to a place, nor to anything else but to either God or man. Therefore, for the justified we are limited either to "the host" or to "the Prince of the host" both of which are "to be trodden under foot" from A. D. 540 to 1875. But the word "Holy" in chap. 8:14 is in the singular as in chap. 9:24,, and not in the plural as in chap. 8:24. Therefore, the idea is not, "the holy ones" as in chap. 4:17, nor "sanctified ones," as in Isaiah 13:3, for we are thus limited to but one. And that one "the Prince of the host," and to Him only as the one now to be justified for "the same horn" that "made war with the saints . . prevailed against them: until the Ancient of days came."

The word rendered "sanctuary" in Dan. 8:14 is the same rendered "Holy" in chap. 9:24. And if in this connection all admit that the "Holy" one is "the Messiah, the Prince," why may not the same word, every letter the same, in chap. 8:14 be limited to the same "Prince of the host." Indeed, when we notice the connection, it can admit of no other idea, for the "little horn" power "waxed great," not only "to the host of heaven," but "even to the Prince of the host." To make this clear we may give the literal reading, thus: "And it waxed great to the host of heaven: and it made to fall to earth, from the host, and from the stars, and stamped upon them: yea even the great Prince of the host [*it stamped upon*] for from him the continual [*worship of God*] was taken away, and [*His church*] the place of His holiness was cast down, for an host was given against the continual by reason of trangression, and it cast down the truth to the earth."

This makes it clear that the little horn power did not only stamp upon the host, but also upon "the great Prince of the host." Therefore, in verse 13 we have not only the host but "the Holy [*Prince*] and the host . . trodden under foot." Also

in verse 25 it is said that "he shall also stand up against the Prince of princes." That is by taking "from him the continual" devotion to His service, for now all "worship the image of the beast" and not Christ. For if "for the remission of sins" we prefer the old heathen custom, either of water baptism, or that of the Spirit, to the "blood of the new covenant" which Jesus gave, how can we worship Christ? But now the question: 'If "the great Prince of the host" be thus "stamped upon" how long shall this wretched state of things continue?' "How long . . the transgression of desolation, to give both the Holy [*Prince*] and the host to be trodden under foot." The answer is, "until the mingle begin to break—2,300 *years*." Then shall the Holy [*Prince*] be justified.

This, the literal reading, makes it clear that Daniel had reference neither to the cleansing of the sanctuary, nor the coming of the Lord, for if he meant just what he said, he tells us plainly, saying: "Then shall the Holy [*Prince*] be justified." But if after 1875 Christ is to be justified, is not this in substance to say that He has been treated unjustly? We thought it cruel to nail Him to the cross, but it would appear that He who revealed these things to Daniel thought that hardly worthy of notice in comparison to the unjust way that Christ has been treated since: for in reference to the cross He only mentioned that "the Messiah" should "be cut off." But if Christ's great mission to our world, was to open the way of life by making the gospel "the power of God unto salvation," for men to dare to close the door of the gospel, or "cast down the truth to the ground" and tread "under foot," His sacred "blood of the new covenant" which he gave "for the remission of sins:" no marvel if "Daniel fainted, and was" made sick to learn that men could thus dare, to stamp upon, and tread under foot the great Prince of princes.

It is awful to think of thus treading under foot the Son of God, but if those who have done this claim to be Christians, it is time for both you and me to begin to inquire, saying: "Lord is it I?" And we may no longer be in darkness, for Paul, who keeping nothing concealed "have not shunned to declare . . all the council of God," as giving the name of every man informs us that those "who hath trodden under foot the Son of God" are those who "hath counted the blood of the

covenant, wherewith" men in his day "was sanctified an unholy thing." That there may be no mistake as to his meaning, Paul tells us plainly, that it is "the blood of the covenant;" which is in substance to say that it is that "blood of the new covenant" or "fruit of the vine" which Jesus gave "for the remission of sins:" for the blood of the old covenant is not transferred to the new, and on p. 159 we noticed that "the literal blood of Jesus was the blood of no covenant," for, if a covenant be an agreement entered into, we must first promise obedience to Christ before the blood of the covenant can be used. But the literal blood of Jesus which is seen no more, we cannot use, which makes it impossible that the literal blood can be "the blood of the covenant."

But we are not left to doubtful disputation about this, for the great teacher who said, "Learn of me," of the cup He gave, told us plainly, saying: "This is my blood of the new covenant," which, to the exclusion of His literal blood of the flesh, and everything else limits us alone to "the fruit of the vine" for Christ's true blood of the new covenant. Therefore, to claim anything more or less than the blood of grapes, the figure of the blood of the cross for Christ's blood of the new covenant, is to charge the Son of God with an untruth, and thus tramp Him under foot again. But having thus, and that by the undoubted authority of the Son of God himself, proved that the blood of the new covenant is that of wine, we thus learn to know how men were "sanctified" or baptized into Christ in Paul's day. But he said there would come a "falling away," "For the time will come when they will note ndure sound doctrine." And Daniel saw the truth "cast down."

In another place we noticed that in keeping with "the figures of the true" the law that Christ came to fulfill the blood of the new covenant must be sprinkled upon each person that comes to Christ, therefore, Paul called it "the blood for sprinkling." And Peter taught the "sprinkling of the blood of Jesus Christ." But who believes this, now? Then did not Daniel truly say, "it cast down the truth to the ground?" I speak as unto wise men, judge ye what I say, and tell me honestly; did Jesus "for the remission of sins" give us anything else? Then is not everything else outside of Christ? And, can that which is not of Christ, be that gospel which "is

the power of God unto salvation?" And can men more fully tramp Christ under foot than to tear from Him the power to save men?

I say the power to save men, for if saved at all, it must be by the power of God. But the gospel "is the power of God unto salvation" which "for the remission of sins" limits us to that given in the gospel, but all that Christ left with His church is His "blood of the new covenant," and the words: "This is . . for the remission of sins," to the exclusion of everything else, limits us to the "blood of the new covenant" until he gives us something else. Then tell me now, how is it possible for all the powers of earth combined to more fully tread "under foot . . the Prince of princes" than to tear from the church His "blood of the new covenant." But that there may be no mistake as to what Daniel meant, Paul tells us plainly: "Who hath trodden under foot the Son of God:" that is those who "hath counted the blood of the covenant wherewith" the church of God "was sanctified an unholy thing." But who are they who in our day, count it "an nnholy thing if not those who prefer "the image of the beast?" I mean water baptism for the remission of sins, to that which Jesus gave.

In "the figures of the true," the law that Jesus came to fulfill, it was not an immersion in water, but the sprinkling of blood that sanctified "to the purifying of the flesh . . wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate," which "blood . . for sin," in keeping with "the figures of the true," must be "brought into the holy place" before Jesus "suffered without the gate." But all that Christ brought in before He suffered, is His "blood of the new covenant." Therefore, if "easier for heaven and earth to pass, than one tittle of the law to fail" we thus prove Paul correct in claiming that the true church of God "was sanctified" neither by water nor the literal blood of Christ, but by His proper and true "blood of the covenant." But Alas! Alas!! for us, the powers that reign have now "cast down the truth to the ground," for now we hear of the "blood of the covenant" no more. And we are not left to doubtful disputation as to this being the truth "cast down." To make this clear, I ask: Did not Jesus say: "He that followeth me shall

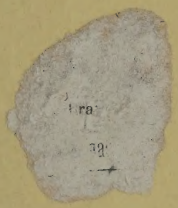
not walk in darkness, but shall have the light of life?" Yes. Then if I follow Him in the strictest literal sense that is possible for man to do, may I not claim His promise now? Yes. Did He not go the way of the cross? Yes. Then can I follow Him if I go not in the way of the cross? No. And am I left in darkness if I follow Him not? Yes. But if I be nailed to the cross, can I, in this, follow Him? No; for that would only be a baptism with my blood, but He was baptized with the blood of Christ; therefore, to follow Him I must be baptized with the blood of Christ. Not with His literal blood, for the true Light of God, He who said: "Learn of me" has never even mentioned that, but of the cup He gave, He to the exclusion of the literal blood and everything else, declared positively, saying: "This is my blood of the new covenant." Therefore, Peter attributes our salvation not to the literal blood but to the figure, saying: "The like figure . . even baptism doth . . save us." Then can either men, or even the angels of heaven follow Christ in stricter obedience to the example given than in the form of the cross to be baptized, with His "blood of the new covenant?" No. But in the strictest obedience I went with Jesus here "through the blood of his cross," and can I be in darkness now? No; for He that cannot lie, has declared, saying: "He that followeth me shall not walk in darkness but shall have the light of life." Then, the word of the Lord for it, I have it now.

I appeal to men of reason, and ask, is it possible for all the wisdom of the world to evade this: can any man without charging the Son of God with an untruth claim it possible that we who have followed Jesus in the strictest literal sense can be in darkness as to His form of baptism? But if the blood of the new covenant was not used we are in darkness: not only as to baptism but also as to how Christ can ever fulfill either the law or the prophets, though He has promised to fulfill both. Therefore, those who are unwilling to charge Christ with an untruth are compelled to admit that before the falling away the "blood of the new covenant" was used in baptism. And thus we prove that this which Christ left with the church, "for the remission of sins," is "the truth" which Daniel saw "cast down."

But if to restore the "blood of the covenant" back to the

church is what Daniel meant by justifying the Holy one of God, who will not now rally to the standard, help to unfurl the glorious gospel banner and thus justify Christ by preaching "the everlasting gospel," even that which Paul once preached. The clear proof that to restore back to the church of God that which Christ gave "for the remission of sins," is what Daniel meant by saying: "Then shall the Holy be justified," is; that though since the reformation, there is hardly another truth of the gospel that has not been preached, the time at which Christ "the Holy" one is to "be justified" is not until after 1875. And that which makes it appear impossible that we can be mistaken as to the blood of the new covenant being that truth of the gospel to which Daniel had reference when he said they "cast down the truth to the ground;" is that John in reference to the same informs us that not a few, nor many, but all "worshiped the image of the beast" for the "blood of the new covenant" is the one only real, vital truth of the gospel that all with one consent have "cast down" or exchanged for "the image of the beast" which Daniel called "the abomination that maketh desolate." And what can cause a more complete "desolation" than to tear from the church of God all that Jesus ever gave for the remission of sins.

When men honored God by using the "blood of the new covenant" which "cleanseth us from all sin," the saints of God could bid defiance even to the great dragonic power, for, when "there was war in heaven . . they overcome him by the blood of the Lamb." But after the rise of the leopard beast, we hear of the blood of the Lamb no more: for he "cast down the truth to the ground," and now men "worship the image of the beast," until "the everlasting gospel is preached, which justifies "the Prince of princes" even "the Holy" one of God by restoring back to the church the cup that Jesus gave. The proof of this, though lost out of Rev. 14:6 has come down to us through the Syriac which is "admitted to be the oldest version that has come down to us, of the New Testament in any language." Therefore, the best authority known on earth which reads thus: "And I saw another angel flying in heaven: and with blood, he had the everlasting gospel to proclaim . . saying with a loud voice, worship God, and give glory to him."

This makes it clear that to preach "the everlasting gospel" is to restore to the church of God, the blood of the new covenant: for the literal blood of Jesus is seen no more and it is "with blood" that "the everlasting gospel" is preached. And the proof that to come with Paul "to the blood for sprinkling" is to break off with the worship of the beast, would appear: for when all were "worshipping the image of the beast" the angel comes "with blood . . saying with a loud voice, worship God, and give glory to him." And no mistake as to the sprinkling of blood here for Paul did come "to the blood for sprinkling," therefore he would pronounce a curse upon a gospel that knows no sprinkling of blood.

The end of the 2,300 years which gives the beginning of "the day of the Lord" was more than thirty years ago discovered to be immovably fixed to 1875, which proves Paul correct in saying that we "are not in darkness that that day should overtake you as a thief." It is not "day nor night: but it shall come to pass that at evening time it shall be light" for in this the day of our Lord, "the Prince of princes" ceasing "to be trodden under foot" by those who "cast down the truth" of His word, "shall . . be justified" by the obedient, "for at the time of the end *shall be* the vision" which John called "the hour of his judgment;" for when the everlasting gospel is preached, and Christ's blood of the new covenant restored back to the church, in this, the clear light of the gospel "the judgment shall sit and they shall take away" the "dominion" of darkness "to consume and to destroy unto the end" the ridiculous idea of worshiping "the image of the beast." Therefore, they that "cast down the truth" and tread "under foot the Son of God," "Shall proceed no further: for their folly shall be manifest unto all" when the truth is unveiled: for unfurling the gospel banner, we now resolve to "follow the Lamb whithersoever he goeth," and thus crown Him Lord of all.